

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1487.

LONDON: WEDNESDAY, MAY 20, 1874.

PRICE { WITH SUPPLEMENT } UNSTAMPED.....5d
STAMPED5d.

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Ecclesiastical Affairs.

CHURCH PATRONAGE IN SCOTLAND.

ON Monday evening the Duke of Richmond, on behalf of Her Majesty's Government, laid upon the table of the House of Lords a Bill for the Abolition of Patronage in the Established Church of Scotland. We have more than once intimated to our readers our suspicion that some such measure was in preparation, and, at first sight, the project struck us as a subtle move on the part of the friends of the Establishment principle to give to it a new lease of life north of the Tweed; possibly, also, to confirm and consolidate it in England and Wales. That such is the ultimate object of the Government proposal can hardly be doubted. Indeed, the Duke of Richmond, in setting forth his motives for the introduction of the bill, frankly avowed as much. He told his fellow peers that he was anxious "to extend and perpetuate the Church Establishment in Scotland"; that "he was of opinion that no blessing is so great to any country as that of an Established Church"; and that he could foresee "no objection to the measure he intended to propose, except one, which might be felt by those who, being hostile to the Establishment, might think that this measure might tend to give it additional vigour and increased vitality." And he closed a speech in which he gave a succinct account of the vicissitudes which have befallen the question of patronage in the Church of Scotland, and sketched the enactments by which he meant to abolish it, by declaring that it was "with a view of extending the sphere of her usefulness, and increasing her claims to the affections of the people, that he asked their lordships to give a first reading to the measure," not as a mere act of formal assent, but with a full intention of passing it into law before the close of the present session.

The bill itself is brief and simple. It consists of only nine clauses. Three only of these can be considered vital. It repeals the Act of 1712, which, contrary to all good faith, and to the spirit, if not to the letter, of the Act of Union, foisted once more into the Scotch Church—and that with what may well be called "indecent haste"—the system of patronage. It also repeals the Veto Act of Lord Aberdeen, by which that noble Earl sought by a compromise to allay the irritation then existing on the subject. It takes from patrons, whether acting on their own behalf as the owners of

private property, or on behalf of the Crown, the right of nominating parochial ministers, and it gives the appointment of them to the "male communicants." As a compensation to existing patrons, his Grace allows a sum (wherever they may choose to claim it) equal to one year's purchase of the endowment, and he expects that such a sum will be forthcoming from each congregation anxious to enjoy the liberty of choosing their own minister. These provisions appear to constitute the pith of the measure, as outlined in the speech of the noble Duke. There are points relating even to these which are left in some doubt, but it would be unfair as well as inconvenient to discuss them until the bill itself has been published.

To the specific purport of the bill we, at least, can offer no objection. Church patronage has no attractions for us, whether affecting the English or the Scotch Establishment. *Per se*, it has commonly been regarded as inseparable from the action of the State-Church principle. The Scotch people, however, for a long succession of years, have almost uniformly, and sometimes vehemently, protested against it. It occasioned most, if not all, the secessions from the Kirk which are now represented by the United Presbyterians and by the Free Church. The freedom contended for by these secessionists is one which every spiritual organisation ought to enjoy—always supposing, however, that it takes the responsibilities of liberty with its advantages. What has been called, not inaptly, "the residuary Church of Scotland," has hitherto held its position of legal pre-eminence and practical endowment at the cost of its own freedom in this regard. It is now to keep its position, and, at the same time, to exercise that exclusive control over its own organisation which is the privilege of the unendowed bodies. At first blush, it would seem to be invidious to refuse to any Christian denomination what is admitted on all hands to be good in itself, merely because its position in other respects does not coincide with our views of what it should be. Still, it is competent for us, or indeed for any critic outside of the Scotch Establishment, to take note of the actual state of things which the Duke of Richmond's bill will bring about in relation to the members of the Established Church of Scotland.

Let the reader for a moment take a broad view of them. Here is a Church organisation, comprehending within its pale little more, if any, than a third of the people for whose advantage and spiritual edification it is supposed to exist. In doctrine, in discipline, in modes of worship, it differs nothing from the other Presbyterian denominations, working side by side with it. But it monopolises such special rights as the State thinks fit to confer upon the Church which it patronises. The total number of livings in its hands is 1,100, and these livings are maintained for its ministers out of property originating in the law of the land, and equitably belonging to the people of the parishes in which they are provided. For the sake of liberty from State control—more particularly in this matter of the choice of ministers—two-thirds of the Scotch people at various times have ceased to belong to her. They have built their own church edifices, they have organised their respective communions, they have established their schools, and by a voluntary liberality they sustain their religious teachers. And now, at the instance of the Duke of Richmond, the

Legislature is invited to give to the exclusive advantage of the one-third of the Scotch people that which really belongs to the entire community. To preserve the semblance of an Establishment, for which some reasons might have been pleaded in bygone days when the Church was commensurate with the nation, a third of the population is destined to engross the temporal provision, as well as the legal privileges, which were the common right of all; and when the system of patronage has been swept away, not the most ingenious of casuists will be able to assign the shadow of a reason why any favouritism is exhibited by the State to the smaller body rather than to the larger. It saves a theory indeed, but it is at the expense of justice. It makes over to a few what is in equity, if not in fact, the rightful possession of all. If it is anticipated that this mode of dealing with the question will satisfy the fair expectations of the people of Scotland, the event will probably show otherwise. We await the issue with some curiosity, but with very little anxiety. Whether the bill pass, or whether it be defeated, it cannot but strengthen the disestablishment movement, and we shall be much mistaken if it does not prompt many enlightened and good men beyond the Border to gird up their loins, and head their people, in demonstrating to Parliament the "more excellent way."

THE CONGREGATIONAL UNION ON THE FALCK LAWS.

THE Rev. J. B. Paton has done good service by the clear explanation he has given in this month's *Fortnightly* of the precise bearing of the Falck laws. And not less valuable was the discussion which he raised in the Congregational Union meetings on the policy which those laws embody. There can be little doubt that the legislation in question has been but imperfectly understood in England; and the result has been either unstinted admiration on the one hand, as expressed at the Exeter Hall meetings, or on the other hand, passionate condemnation of supposed persecution, such as may be read in the columns of the *Spectator*. For ourselves, we have always felt that the subject is indefinitely complicated by the practically undisputed prejudice reigning everywhere in Germany, and indeed over the whole European continent, in favour of a strong organic connection between Church and State. And on the particular point of Prince Bismarck's own policy, judgment seems to us to depend on the answer we give to the previous question—whether, under the circumstances, that statesman could have had any rational expectation of success in the daring experiment of anticipating the slow growth of opinion, and carrying a measure of disestablishment and disendowment in a country which has expressed no desire for it. The state of things is very different amongst ourselves, where the popular forces which disestablished the Irish Church had accumulated long years before any minister of the Crown thought himself in a position to make use of them. On the other hand, it may be urged that in Germany legislation does not wait upon public opinion as it does here. With us the people demand, and the Government yields—for the most part not before it has carried refusal to the edge of danger. But in Germany the Government commands, and public opinion follows; acquiescing, it may be, somewhat sullenly at first, but settling at last into, at the worst, a sort of bovine complacency. Of course, even under the rule of "blood and iron," there are limits to popular endurance; and there are ingrained prejudices which not even a Bismarck would dare to disregard. But

it may be fairly questioned whether the traditional relations of Church and State afford a case in point. And if not, the defence of the Falck laws on the ground of the impossibility of disestablishment entirely breaks down.

The practical question here raised was obviously more or less distinctly or indistinctly in the mind of every speaker in the recent discussion. And if not one of them gave a categorical answer to it, this reticence was doubtless due to the very proper diffidence, which every wise man feels, in dogmatising about a state of things of which he has no adequate experience. Political habits of thought, and the historical traditions which form them, are so very different in England and Germany, that we readily excuse a natural hesitation to give a decided opinion on the strength of occasional holiday tours, or a few months' residence in a German University. But the leaders of the discussion gauged the feeling of the Congregational Union with considerable delicacy when they substituted an amended form of resolution for that which had been originally drawn up. The latter expressed a "deep interest in the conflict between the civil power and the Romish priesthood"; it somewhat ostentatiously "expressed no opinion on the methods adopted by continental statesmen for checking the arrogance of priestly pretensions"; and it recorded with somewhat suspicious emphasis a "deliberate judgment that it is the duty of civil Governments to adopt all necessary measures for upholding the supremacy of national law." Of course we should be the very last to deny the rightful supremacy of national law as against ecclesiastical meddling in secular affairs. But the adoption of such a resolution as that would have been simply an echo of the Exeter Hall meeting, and a gratuitous abandonment of an obvious opportunity for solemnly reaffirming the only principles on which the relations of Church and State, either in Germany or anywhere else, can be finally settled. On the other hand, the resolution actually proposed by Mr. Bevan, and carried unanimously, notwithstanding Mr. Statham's valiant protest in favour of "taking the Jesuits by the throat," was a plain and straightforward statement of the principle represented alike by our Free Churches and by the Liberation Society; while at the same time it affirmed that this principle is as universal in its bearing as it is fundamentally true to human nature and Divine law. Still there was nothing doctrinaire or impracticable in the form of the resolution. It recognised "the gravity of the political difficulties and perils arising from the doctrines and pretensions of the Ultramontane party now supreme in the Roman Catholic Church." It refrained from any sweeping condemnation of tentative efforts to meet those perils by methods in accordance with particular national traditions. It acknowledged "the duty of nations and Governments to defend the civil supremacy of the State against all ecclesiastical encroachments." But it finally alleged that this civil supremacy, as well as the rights of conscience, "can be securely and permanently maintained only where all organic relations between the Church and the State are dissolved."

It is almost superfluous to say that no one, not even Mr. Statham, disputed the propriety of the resolution so far as it went. But Mr. E. R. Conder together with the former gentleman represented probably the silent feeling of not a few others in their expression of a fear that a "let alone policy" is not enough when dealing with the pretensions of Rome. The reason for that fear was well expressed by Mr. Conder when he said that "Roman Catholicism is a religion, but it is something more than a religion; the Church of Rome is a Church, but it is something more, and a great deal more, than a Church." We cannot however repress a wish that he had explained more clearly what is that "something more" which he fears, and with which he alleged that we cannot help having political relations. The Papacy is happily no longer a temporal power; of course Mr. Conder did not refer to any diplomatic relations. And when he tells us that "the foundation principle of the Church of Rome is despotism," we fail to see anything in this undoubted truth to necessitate political relations, so long as the despotism in question confines itself to spiritual things, and is exercised with the consent of those obeying it. But if that despotism steps beyond things spiritual, and incarcerates refractory monks or nuns, then the ordinary law of the land should be, and we believe is, sufficient to control it, just as easily as it could in a similar case control the Wesleyan Conference. It appears to us that Mr. Paton's language on this subject puts the duty of the State as clearly as we could wish, though we are not sure that we should accept without modification the whole of his corollaries. "The State should ignore churches—as churches—together. It

has but one duty, to protect the liberties and rights of its subjects—protect, therefore, freedom of person, of thought, and of faith; freedom of speech, and of the press; freedom of public meeting and of association; and freedom to hold property—to all its subjects." True, if a Church ventures to interfere with any of these rights, the Government which says, "Stand back, and mind your own business," may be described as coming into "political relations" with that Church. But the possibility of such relations is by no means peculiar to the Church of Rome. The pastor of any Nonconformist Church who should publish a sentence of exclusion passed against any member on grounds of immorality would, we imagine, be liable to action for defamation, and would find himself in very unpleasant "political relations" to the secular power. It is the policy of the Romish Church to arrogate to itself a special position of isolation from all other denominations, and we only play into its hands when we propose any exceptional legislation in reference to it on the ground that it is "a Church, and something more." The best course, as the Congregational Union appeared to think, is to treat it as a Church and *nothing more*, with such rights, and no others, as are possessed by all voluntary and legal associations of free citizens.

ECCELESIASTICAL NOTES.

It is refreshing, as well as instructive, to have one's object described from the point of view of an outsider, and especially of a sympathising outsider. This we have had done for us in the *Examiner*. A fortnight ago the *Examiner* devoted a paragraph to the Liberation movement, in which the political element, necessarily belonging to that movement, was especially extolled. We now, in the last number, have an article entitled, "The Nonconformists and the New Liberal Party"—an article of some breadth and some acuteness. We are glad to see these characteristics in such a journal, because, as a rule, the ostensibly anti-sectarian articles of some newspapers are really more sectarian in spirit than anything that one could find in the narrowest of avowedly sectarian journals. We are, therefore, pleased to find in the *Examiner* the manifestation of a spirit of which the best we can say is, that it reminds us of the spirit of the old *Examiner* of thirty years ago. That was a manifestation of the young Whigs, but now we find that "gradually and clearly, like the growth of a crystal in a chemical solution, the new Liberal party is being developed along its inevitable lines amidst the deserted elements of Whiggery." Amongst these lines the question of religious equality is placed first, in this manner:—

If we hesitate to add religious equality to our list, it is because this has been hitherto regarded so much from a sectarian point of view, that people outside of all sects have got into the habit of thinking it no concern of theirs. And while we fully admit, as a matter of fact, the overwhelming political power of the religious denominations, they are so evenly divided in opinion on this question that, apart from a very considerable accession of force from outsiders, we confess ourselves entirely hopeless of any speedy and decisive issue. So long as the conflict lies between nonconforming sects on the one hand and conforming sects on the other, we may admire the pluck with which the former wage an uneven battle, but the prevalent reaction towards medieval superstition will not allow even their most sanguine sympathisers to think them capable of swallowing up their adversaries. Meantime the balance of power is at least potentially held by the so-called "non-worshipping" population, whose numbers may be vaguely estimated, partly by the lamentations of religious societies, and partly by the anxiety of political Churchmen to obtain a census which would, as a matter of form, enrol them all as members of the Church of England. It is perfectly obvious, then, that if this undenominational section of the public could be won over to throw its weight substantially on one side or the other of the conflict that rages round our remaining Church Establishments, the issue would be practically decided.

After some further observations upon the relative position of ecclesiastical parties, the *Examiner* goes on to say:—

But of late years, mainly we believe through the ever-expanding views and always growing statesmanship of Mr. Edward Miall, whose absence from Parliament we very deeply regret, Nonconformists have shown a tendency to base their policy more emphatically on the broad ground of religious equality, and on the national interests involved in its assertion. And never perhaps was this tendency so generously exhibited, or so openly avowed, as in the tenth triennial conference of the "Liberation Society," held last week in London. The presence of such men as Mr. John Morley, Mr. Frederic Harrison, and Mr. J. C. Cox would have been singularly out of place in an assembly gathered only to assert the superiority of disestablished to established sects. We are bound to acknowledge that, as might be expected from its editorship, that is the position generally assumed by the *Nonconformist* newspaper.

We have, afterwards, some friendly advice, founded partly upon knowledge, but partly, also, upon ignorance. The end is this, "If then Nonconformists would insist on making their ecclesiastical

policy an essential feature in the new Liberal programme, they must learn once for all that the men with whom they seek to ally themselves will not play fast and loose with principle for the sake of a timid expediency. If theology is to be disestablished and disendowed, the rule must apply to the Church and to the school." As though this were not what we have been saying for the last thirty years!

It is really a great pity that Churchmen—that is to say Episcopalians—cannot agree among themselves. There are no quarrels between Baptists and Baptists, between Congregationalists and Congregationalists, or indeed between any of the unendowed Christian communities which exist in this country. In the Church, however,—the Act of Uniformity Church—quarrels never cease, and, apparently, never will cease. Take the bill which the Archbishop of Canterbury has introduced for the enforcement of discipline. One would naturally think that such a measure in any shape would be agreeable to the Evangelicals. Quite the contrary. The bill has been amended, but yet, although it might lead to the extermination of Ritualism, the *Record* says that "it is not yet so far amended as to lead us to indulge the hope that it will pass into a law without many further improvements." So the bill is examined again, and we are told, "Much as we desire to support the archbishops in their laudable desire to put down the lawlessness of Romanising innovations, we fear that the present bill would be utterly inefficacious, so far as it concerns its immediate objects, and fail to restore peace and order to our distracted Church!" "Our distracted Church!" A correct description; but why should a Church be distracted that is based upon an Act of Uniformity? This bill apparently will not prevent further distraction; but, at the same time, the *Record* does not despair of finding some remedy for the "perilous anarchy" of the present time. But where is the remedy to be found? We know one, and the only one which will be efficacious, but the *Record* would never adopt it, while, at the same time, it can suggest nothing that can lead to a practical solution of this difficult question.

The Church Association has just held a conference which, we should have imagined, would have furnished some guidance to the action of the Evangelical party. We have, however, read its proceedings without getting the smallest clue as to what is thought or as to what is intended to be done. The first subject that came up for discussion was the Public Worship Regulation Bill, upon which several local reports were read, but as these local reports differ from each other altogether, no conclusion could be derived from them. A paper on this subject was afterwards read, but it contained nothing that was new, and, on the whole, was feeble in regard to suggestion. Then a discussion took place, but with no practical result. One speaker approved of the present bill, but another speaker did not approve of it, and, on the whole, opinion seems to be about equally divided. At the close the Chairman said:—"They, as an association, had nothing against the bishops, and they were disposed to support the Archbishops' Bill with amendments." Is this the ultimate result of the Evangelical outcry against this extraordinary measure? It would seem so.

We have said nothing concerning the May Meetings of the present year, for, with one exception, they have differed in no respect from the May meetings of other years. This exception has been furnished by the London Missionary Society, whose report contained some strong animadversions upon the proceedings of the Propagation Society in respect to the appointment of an Episcopal bishop for Madagascar. This anti-Christian and wretchedly sectarian proceeding has attracted the attention even of the *Times*, which writes as follows:—

It is, to say the least, very unfortunate that the Church of England should appear in those regions not only as a disturber of the peace, but also as an intruder, claiming a title and authority certain to be challenged, and equally certain to be discredited. Its missionary societies might send anybody to Madagascar they pleased, and whom they could find to go, under whatever name. Indeed, the Church Missionary Society had its men there, working in harmony with the agents of the London Missionary Society. No doubt, they had something to bear in the fact that the latter society had prior possession, and the consequent supremacy, which it may or may not have exercised as jealously as people usually do the advantages they had in their hands. If a bishop was wanted, we cannot conceive that there was any real difficulty in finding a bishop out of the hundreds of bishops claimed by the Anglican Communion to go to satisfy the spiritual needs of the few Episcopalians out there. The Church of England, however—at least, its representative in these matters, the Society for the Propagation of the Gospel—wanted to have a Bishop of Madagascar who might go out there as the representative of the Church which is still associated—identical, some say—with the State in this country. Such a bishop would, of

course, be the spiritual representative of England, carrying a high civil as well as religious authority. Against this the missionaries in possession very naturally remonstrated, and the remonstrance, wisely—necessarily, we should rather say—were duly attended to. Our Government, considering the many forms of Christians who have to be satisfied at home, did not venture, and indeed did not wish, to give the royal name and aid to the sending out of a man who would seem to override and overthrow the just and beneficent position held by the missionaries there. Thereupon the Church of England procured the consecration of a bishop by the Scottish Episcopal Church, and sent him out there as if to represent the Church of England. One result was to place the Church Missionary Society in a difficulty from which it could only escape by leaving the island altogether. The whole proceeding seems to us as equivocal as it is possible to imagine respectable persons finding themselves unaccountably led into. It certainly looks about as bad a way of getting into a fold as one can conceive in these quiet and orderly days. Perhaps it may be explained, but we cannot think that any amount of explanation will save even appearances, much less all consequences. Thus far it has done nothing but mischief, nor do we see what else it can do.

We are glad to see the United Presbyterians in Scotland holding to their old standard. The Synod of that Church has just been sitting. Amongst the matters submitted to it was a report given by the Rev. G. C. Hutton, of Paisley, upon the question of the disendowment and disestablishment of the Churches of England and Scotland. We have that report now before us. It is of an elaborate character, dealing with the whole question, and it is followed by a series of resolutions upon the whole question of disestablishment. The discussion of this matter in the Synod occupied some time, and the report in favour of disestablishment and disendowment was carried, we are told, "amid loud applause." This is as it should be, but what is Scotland going to do? Is it going to talk only, to talk for ever, and to talk for no practical purpose? Is, as has been usual, nothing to come of all these resolutions?

CHURCH PATRONAGE IN SCOTLAND.

In the House of Lords on Monday, the Duke of Richmond, in calling attention to the state of Church patronage in Scotland, said that in proposing legislation on a subject involving the spiritual interests of the Scotch Established Church, he was uninfluenced by any party or political motives, his only object being to strengthen the Establishment, which he regarded as a blessing to the country as affording an example of a public profession of religion. The question of Church patronage had agitated the people of Scotland for the last 300 years, during which period Scotch Church patronage had been twice abolished and twice restored, and in recent years various resolutions adopted by the General Assembly showed that dissatisfaction still continued to be felt with the existing state of things in regard to Church patronage. Last year he stated, when the subject was brought forward by Lord Airlie, that in his opinion it would be advantageous to abolish Scotch Church patronage, but that any measure for that purpose ought to originate with the Government. In conformity with that declaration, he now brought forward his present proposal, in the principle of which he was enabled to say the Duke of Argyll concurred. At the last general election a great majority of the constituencies of Scotland impressed on their representatives the necessity of dealing with the subject as speedily as possible, and as the people of Scotland were evidently not satisfied with the existing state of things, the Government thought it desirable that the present session should not pass away without such a bill as he was now about to lay on the table becoming law. It might be objected that by dealing with patronage in Scotland a precedent would be established for dealing with patronage in England; but there really was no similitude between the two cases, and in proof of this the Duke of Richmond mentioned that the value of advowsons in Scotland was only one year's purchase, and that a strong reason for dealing with the question was afforded by the fact that, practically speaking, the right of the patron in Scotland was, in a great majority of cases, practically abolished. The bill, which he should ask the House to read a first time, was a short one, having for its object the abolition of all Church patronage from the Crown downwards, and the creation of a constituency by whom the minister of a congregation might be selected. He did not mean to create any fancy qualification for this constituency, but would propose that the patronage should be vested in the male communicants. With regard to compensation to patrons, the bill would enact that it should not exceed one year's stipend, and he believed that in the great majority of cases the patrons would not require compensation at all. To effect these objects the measure was intended, and he now moved the first reading of the bill, which, he was convinced, would have the effect of extending the usefulness of the Church of Scotland, and increasing its hold on the affections of the people.

Lord AIRLIE expressed his satisfaction that the Duke of Richmond was prepared to deal with the subject on the principles explained, but he hoped that during the discussion some amendment would be agreed to, with the object of enlarging the

constituent body which was to elect the minister, so that its composition should not be confined entirely to communicants, but should be extended to all persons paying full rates. He hoped that the Government would succeed in bringing about a satisfactory solution of this long-veiled question.

Lord ROSSLYN said that, as Lord High Commissioner to the Church of Scotland, he had much gratification in expressing his cordial agreement in the principle of the proposed measure. He did not believe that any objection would proceed from the patrons, and he hoped that a satisfactory arrangement of the matter would at last be come to.

The Duke of BUCKLEUCH supported the principle of the measure, reserving any expression of opinion on the details until he saw the bill in print. He thought it quite right that the selection of the minister should be with the communicants, and with regard to the abolition of patronage he declared that he should be ashamed to ask compensation, for he always regarded the selection of a minister a most responsible and onerous trust.

The Earl of DALHOUSIE quite concurred with those who held that if the question of church patronage in Scotland was to be dealt with at all, it must be dealt with on the authority of the Executive Government. The noble duke (the Duke of Richmond), in referring to what had occurred on this subject in the General Assembly, had not stated that on this subject there were differences in the Church of Scotland itself, and that when it was discussed considerable minorities were found to be in favour of a continuance of the present state of things. The noble duke had referred to 1834, but the condition of things then and now was very different. At that time the great majority of Scotch people belonged to the Established Church, but now it only represented a third of the people. Those who were of the Established Church were, in the aggregate, a vast majority. He doubted whether the bill would tend in the direction the noble duke wished—namely, to consolidate the Church of Scotland. It proceeded on a principle to which he had no objection, because it was one recognised by the Church to which he belonged, but he doubted whether that principle would be acceptable to an Established Church, and especially the Established Church of Scotland. When the bill came to be discussed in Scotland a little more light would be thrown on this point. As to what had been said about compensation, there could be no doubt that the patronage which it was proposed to do away with was a right of property, and, though they were dealing with a question affecting a Church, they should reflect on the effect which a proposition to pay compensation to the amount of only one year's purchase might have in cases where rights of purely temporal property were in question. He believed that the right of presentation in the Scotch Church had not always been valued at so low a rate. Though the propositions of the noble duke might seem to their lordships most fair and reasonable, he ventured to say they would raise discussions in Scotland which the noble duke little expected.

Lord ABERDEEN inquired what was to be done with those parishes for which there was no provision for the election of a minister under the patronage system, and which, therefore, Parliament had to provide. He mentioned the fact that in some of those parishes there was not a single communicant.

The Earl of ROSEBURY tendered his heartfelt thanks to the noble duke for introducing the bill, and expressed his regret that a bill of the kind had not been introduced by the late Government.

The Duke of RICHMOND, in reply, stated that it was intended to abolish Church patronage entirely from the Crown downwards, and he said that he would look into the cases mentioned by his noble friend Lord Aberdeen. He quite admitted that the resolutions of the General Assembly of the Church of Scotland on the subject had not been passed unanimously.

The bill was read a first time.

The *Standard* learns that Mr. Gladstone purposes to oppose the Duke of Richmond's Church Patronage (Scotland) Bill in the House of Commons.

Dr. W. West Jones was on Sunday consecrated Bishop of Capetown in Westminster Abbey.

A HOPEFUL BISHOP.—The Bishop of Winchester (Dr. Harold Browne) speaking on Thursday at a luncheon which followed the consecration of a new church at Wimbledon, admitted that there were cases of fanaticism and even of disloyalty within the Church of England; but he maintained that there never was a period of its history in which there was so much learning, so much zeal, or so much true piety among Churchmen as now. Dr. Browne remarked that he spoke with an experience of fifty years, and while he deplored that a cloud should for the moment be hanging over the Church, he was satisfied that this cloud had a silver lining, and that the Church's hold upon the nation was never firmer. Fanaticism was a fungus almost inseparable from a great growth of religious zeal, and the errors of isolated Churchmen might be attributed to the increased earnestness with which all matters relating to religion were now regarded both by the clergy and laity of England.

A LESS HOPEFUL BISHOP.—A deputation from the diocese of Gloucester and Bristol, headed by Lord Ducie, the Lord-Lieutenant of Gloucestershire, waited upon the bishop on Monday at his private residence in London, and presented him with an address with some 900 signatures express-

ing warm concurrence with the views his lordship had expressed on many occasions respecting Romanising practices in the Church of England. The bishop, in replying, said that he should be rejoiced if he could report to the deputation that the dangers they in common dreaded were tending to diminish. This he feared he could not say. He thought, however, that such addresses as that which had been presented to him were well calculated to convey timely and salutary warning, and after the startling disclosures that had been elicited of silent depravations in the face of the congregation of our highest and holiest service, it could hardly be doubted that the call of the archbishop would not be in vain, that those implicated in such practices would be disowned, and that all faithful Churchmen would now distinctly separate themselves from men with whom they could have nothing in common, and from whom in real principle and sentiment they were as widely and honourably separated as was the Church of the Reformation from the Church of modern or mediæval Rome. It now seems clear also, the bishop added, that the danger of a return to old errors is everywhere so sensibly felt that before long it will be met by distinctive legislative enactments, and at least some protection afforded to our congregations against innovations which are wholly alien to the mind of the Church of England.

DUBLIN UNIVERSITY.—At the adjourned meeting of the Senate of Dublin University on Monday, in the absence of Mr. Butt, his motion was proposed by the Rev. Dr. Haughton, as follows:—"That the consideration of the scheme be adjourned for three months, in order that a committee may inquire and report how far it may be practicable to preserve the ancient constitution of Trinity College, and at the same time provide for the instruction of our Roman Catholic countrymen by the institution of another college within the University." Dr. Shaw seconded the motion, which, after a long discussion, was rejected, only seven voting for it, and eighty-two against it. A motion, proposed by Mr. Monck, seconded by the Rev. Dr. Stubbs, to substitute the proposed Academic Council for the present board, and to have only one board, was under discussion when the Senate adjourned. Relative to the above votes the *Dublin Evening Post* (Roman Catholic) says, "Never has Trinity College taken so serious a step as this vote. It will rouse an agitation that will never cease until she follows the fate of her fallen mother the Disestablished Church."

THE ENGLISH PRESBYTERIANS AND THE ESTABLISHED CHURCH.—The Synod of the English Presbyterian Church was in session in London during last week. At Wednesday evening's sitting the report of the special committee on the state of the Established Church was submitted by the Rev. Dr. Donald Fraser, the convener. The Rev. Dr. Oswald Dykes moved a resolution upon the report, expressing the profound concern of the synod at the failure on the part of the Evangelical clergy and laity of the Church of England to take any concerted action either in defence of the reformed faith or for maintaining the Protestant character of the National Establishment, both of which were at present seriously assailed within the Establishment itself. Further, the synod declared that unless a speedy and effectual check were put to the teaching and practice of ritualism in the Church, it would become its duty to protest against the continued connection of Church and State in this realm. Dr. Chalmers seconded the motion. The Rev. A. M. Symington moved an amendment to the motion in the shape of a resolution proposing a more vigorous policy. A discussion of two hours ensued, and the debate was adjourned until after the formal business had been disposed of. On Thursday the debate was resumed, and at its conclusion (other motions, somewhat of a different nature, having been proposed) Dr. Dykes's resolution was adopted by a large majority. In the evening the members of the synod dined together at the London Tavern, when the Lord Mayor, Mr. S. Morley, M.P., and others were present.

THE FAMINE IN BENGAL.—According to the weekly telegram from the Viceroy of India respecting the famine, more rain was much required. There was no indication of any general deficiency of food supply. No severe famine was felt, because relief had prevailed over famine, and no change for the worse had taken place in the condition of the people. In the worst parts of Tirhoot there had been a marked improvement in their apparent condition. Everywhere endeavours were being made to substitute piecemeal for daily payments. 2,190,000 persons received assistance from Government in the last week of April. No fresh deaths from starvation had been reported. A telegram from the special commissioner of the *Daily News* in India says that in the southern section of Tirhoot several deaths from starvation had occurred, owing to the difficulty of getting at and ascertaining the actual condition of the sufferers. The relief works and gratuitous charity were being energetically administered. Haggard want was, however, steadily spreading in Tirhoot. According to the *Times* telegram, the distress is increasing in the south among the middle classes. Sir R. Temple's letter declares that nearly two millions are receiving aid, but at this worst time the numbers in the north-west are nearly a quarter of a million, besides Oude. The *Times* correspondent at Ramnagur telegraphs that the greatest distress is checked only by the keenest official vigilance. If the relief be suspended, the worst famine consequences would inevitably appear.

Religious and Denominational News.

CONGREGATIONALISM AT CAMBRIDGE.

(By Electric Telegraph.)

Tuesday afternoon.

The Congregationalists of Cambridge have to-day opened their new and imposing church, which has been erected at a cost of 13,000*l.* by the contributions of Nonconformists throughout England, in order, now that religious tests are abolished, the sons of Nonconformists coming up to the University may be enabled to attend that form of worship in which they have been brought up, and not lose caste thereby by attending it in a modest-looking chapel up a back street. The old chapel is situated in what is called Downing-street, but Emmanuel Church has been erected in Trumpington-street, in line with all the principal colleges of the University, and in close contiguity with the Fitzwilliam Museum, and the new buildings of Pembroke College. The exterior of Emmanuel Church is quite worthy of its surroundings. It is constructed of Yorkshire purpoint and Ancaster stone for the dressings. The tower has a stone roof, starting eighty-five feet from the ground, and rising nearly forty feet higher. The style of the church is early English, with a slight adaptation of early French detail. It is fitted up with seats for 700 persons. There is an organ chamber, vestries, and school-room beneath for three hundred children. The site cost 3,000*l.*, and the church has taken eighteen months erecting.

The building was well filled at the opening service this morning. The Rev. Robert Halley, D.D., offered up the dedicatory prayer, and the Rev. Alex. Raleigh, D.D., preached the sermon. A public dinner took place at the Guildhall this afternoon, at which 400 persons were present. Mr. Samuel Morley, M.P., presided. After dinner Dr. Robertson, the pastor of the church, made a financial statement, showing that there was still a deficit of 1,027*l.*, which it was hoped would be made up before the opening services were concluded. Mr. Morley had promised to supplement the 750*l.* he had already given by another 50*l.* Sir Titus Salt had sent a cheque for 100*l.* Mr. Morley expressed the great pleasure that was afforded him to be present on this occasion. He felt great interest in Cambridge from having had four sons at the University. The new church, without being an offence to any, was placed where it would be the assertion of the right which they claimed as trueborn Englishmen of worshipping God according to the dictates of their consciences. He had great faith that they would some of them live to see great changes in the ecclesiastical arrangements of the country. (Applause.) He was not one of those who thought that such changes would be very much hastened by anything they could do in a certain direction. He looked more to internal divisions in the Established Church and to their teaching them that theirs was a more excellent way. Dr. Halley bore high testimony to the worth of Dr. Robertson, their pastor. Mr. Coote proposed success to the University. He rejoiced that it no longer represented merely a section of the English people, but had now a truly national character; this was partly to be attributed to liberal-minded men in the University. Other classes would also ask for admittance into the University. They saw at the present time a sort of flirtation going on between the university and the ladies. Mr. Whiteley, of St. John's College, rejoiced to see the great liberality which animated the University now compared with that ten years ago, when he came up to Cambridge first. He paid a high tribute to Mr. S. Morley, M.P. for the great efforts he is making to reconcile the farmers and labourers in the eastern counties with each other, and was sure everybody present wished him God speed. (Loud applause.) Mr. Spence, Fellow of Pembroke, the first Nonconformist elected to a college fellowship in Cambridge, responded, and said, that though his college was directly opposite the new church, he had never heard from the fellows of his college a single unkind word about it. He hoped that when Emmanuel Church required rebuilding there would be a Nonconformist Vice-Chancellor, which was not at all impossible if Nonconformists would only reside. Dr. Allon hoped they would endeavour to organise a warm service, giving up the Puritanical prejudice against singing the Psalms of David as they were written down in the Bible. Messrs. H. Lee, of Manchester, H. Wright, of London, and Dr. Raleigh having said a few words, Mr. C. E. Mudie spoke of the historical associations which attached to Cambridge. In one of its colleges Oliver Cromwell and in another John Milton were educated, and in a third Sir Harry Vane. He had perhaps the means of knowing that in literature Nonconformists scarcely held a second place, and when the sons of Nonconformists had in great numbers received the culture of that University, they would be rewarded for the efforts which they had made during the last few years. Various other speakers addressed the meeting, at the conclusion of which it was announced that 620*l.* had been promised that day towards completely wiping out the debt on the church. Subsequently, the Rev. Dr. Allon preached a sermon in the church to a crowded congregation.

The Rev. S. St. N. Dobson, B.A., late of Dover, has accepted the unanimous invitation of the church

and congregation at Bungay, Suffolk, to become their pastor.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—A thanksgiving service for the clearance of the debt incurred by the reconstruction of the church, &c., was held on May 14, the pastor, the Rev. G. M. Murphy, member of the London School Board, presiding. After tea the proceedings consisted of the reading of the report of receipts and expenditure amounting to 1,457*l.* 16*s.* 2*d.*, and addresses, interspersed with singing by the company and the choir, as well as solos by Miss Lowe and Mr. Jones, Miss Dagg rendering very beautifully Mendelssohn's "O rest in the Lord." The speakers included Mr. Andrew Dunn, the treasurer of the Alteration Fund; the Revs. J. Sinclair, M.L.S.B., J. T. Maxwell, R. Barnard, and I. Duxsey; Messrs. J. Harrup, of Leicester, J. T. Taylor, J. Rimmington, &c. At the close of the meeting, the printed reports of the church work for 1873 were distributed, from which it appeared that during the year fifty-six members have joined the church, 2,631*l.* had been raised and expended in religious and philanthropic efforts, of which for direct temperance work, including the income and expenditure of the Lambeth Baths meetings, 351*l.* has been expended; 1,661 persons had signed the pledge of total abstinence. Many drunkards had been reclaimed, and not a few led to attend the house of God.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The twenty-eighth annual meeting of this mission was held at the Institution, London Docks, on May 11. In the unavoidable absence of Colonel Brockman, the chair was occupied by G. D. Richardson, Esq., and amongst those present were the Revs. G. M. Murphy, W. O. Lilley, J. M. Erskine, W. M. Jones, G. M. Butler, Major Handyside, R.A., S. N. Gissing, E. Jefferies, &c. The report, read by the Rev. G. J. Hill, showed that the missionaries had held 1,076 religious services and 428 conversational meetings on shore and afloat at London, Liverpool, Isle of Man, Whitehaven, Maryport, &c., and the total of seamen and others in attendance had been about 76,000. 6,512 visits had been made to ships and houses, 126,300 English and foreign tracts had been distributed, together with 10,457 periodicals, 657 Bibles and Testaments, 1,361 books, and 350 portions. Sixteen ships had been supplied with large parcels of books and tracts, 12,000 seamen had frequented the reading-rooms in Ratcliffe Highway, and 120 children had attended the free day and Sunday-schools. Income, 1,037*l.* 12*s.* 11*d.*; expenses, 1,017*l.* 12*s.* 9*d.*; leaving a balance of 20*l.* 0*s.* 2*d.* The adoption of the report was supported by Major Handyside, R.A., the Rev. W. O. Lilley (Wesleyan Methodist), and the Rev. J. M. Erskine (Presbyterian), and unanimously carried.

CHESTERFIELD.—A short time since, the committee and friends of the New Brampton Congregational Mission Church met at Chesterfield, for the purpose of presenting a purse of gold to the Rev. G. Mabbs, of Holymoorside, in acknowledgment of his services as honorary secretary to the committee by which the work had been accomplished. The chair was occupied by Dr. Carnegie, who explained the object of the meeting. Rev. R. Parker, in making the presentation, said that the mission church at Brampton, which had originated with the County Union, was very much larger in its proportions than the original plans contemplated; having grown from a proposed cost of 360*l.* to a final expenditure of 1,650*l.*, and being already practically out of debt. Without depreciation of any engaged in the work, it was the plain and simple truth, looking at things from the human side, that the great success of the undertaking and the satisfactory character which it had assumed, had resulted mainly from Mr. Mabbs' hopeful and intelligent conceptions of the work, his application, patience, and very unusual ability as secretary. The purse, containing 56 sovereigns, which he had the pleasure to present in the name of the subscribers, was in no sense offered as compensation, but merely as a slight acknowledgment of the good feeling and indebtedness of his co-workers. The Rev. G. Mabbs acknowledged the presentation, which he accepted in the spirit in which it was kindly and generously made. He pointed out how much he was indebted to the friends around him for their confidence and support in the work; and did not doubt that under the pastoral care of the Rev. A. Foster, a rich blessing would rest upon the undertaking, the success of which was already assured. The Rev. A. Foster referred to the encouraging nature of his work, and the immediate need of suitable schoolrooms for the Sunday-school numbering some 260 children. Subsequently addresses were given by other friends present.

THE CHRISTIAN EVIDENCE SOCIETY has been again conducting a most interesting series of lectures at the new Hall of Science, Old-street. This is the hall where Mr. Bradlaugh delivers his "orations" every Sunday evening, and it is the recognised head-quarters of the "Secularists." Last Thursday evening the Rev. Dr. Maclear, head-master of King's College School, lectured on "Difficulties on the Side of Unbelief in Accounting for Historical Christianity." He considered the very remarkable institution of the Lord's Supper, and asked how are we to account for the continued observance of this rite, which seems at first sight to be only the memorial of the death of the Founder of Christianity and of the disappointment thereupon ensuing to His disciples, unless we believe in the Resurrection of Christ, and of the living power which was hereby bestowed upon the Church? The lecture, which lasted about an hour,

was listened to with marked attention by a large audience, consisting almost entirely of working men, a large proportion being obviously the regular frequenters of the hall. At the close of the lecture discussion was invited, and three "Secularists" came forward to oppose the lecturer. Their speeches, however, at best, only touched upon points of detail, and no attack was made upon the main argument of the lecture. Dr. Maclear's reply concluded the proceedings. Several of the preceding lectures have also been full of interest, the best sustained debate being, perhaps, that which followed a lecture upon "J. S. Mill's Autobiography," given by Mr. Walter R. Browne, Fellow of Trinity College, Cambridge. The Christian Evidence Society has also just concluded a course of lectures at the Chelsea Vestry Hall, and several courses of lectures have been given in different parts of London throughout the winter. Open-air lectures are now being given in places frequented by infidels; several lectures have been delivered in important provincial towns, and further arrangements for lectures are now being made.

Anniversary Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The assembly met again on Friday morning in the Weigh House Chapel, under the presidency of the Rev. J. Guinness Rogers. The chapel was well filled. The proceedings opened with prayer and the singing of a hymn.

THE PRESS AND THE UNION.

Some complaint was made of the scanty reports which had appeared in the daily papers, and of the omission in others of all notice of the proceedings. The secretary stated that the usual notices and tickets had been sent to all the papers.*

THE AGRICULTURAL LOCK-OUT.

The Reference Committee presented the following report:—"The Reference Committee having been asked to consider whether the question affecting the moral and social welfare of the people raised by the agricultural labourers' lock-out and by the Intoxicating Liquors Bill of the Government should be introduced to the assembly, agreed that a resolution on each of those subjects should be submitted to you; but they express a hope that you will be able, in view of the business provided for the programme, to adopt them without discussion." (Hear, hear.)

The Rev. G. S. BARRETT (of Norwich) then moved the following resolution:—

That this assembly observes with much solicitude the differences existing between the farmers and their labourers in the eastern counties and other parts of England; and, whilst expressing its strong sympathy with the effort of the agricultural labourers to elevate their moral and social condition, would earnestly urge both upon them and their employers an immediate resort to arbitration, as a method of terminating those differences equally honourable to either side.

The time was come, Mr. Barrett said, when he thought the Union ought to assert that they had the right to express an opinion on a subject which concerned the rights and responsibilities of manhood in the State. A reason why the Union should do so was because the movement of the agricultural labourers was one which would advance their position socially and morally, and with all such movements the Union sympathised both from instinct and tradition as being beneficial to the State at large. One feature which commended the movement to them was the moderation which the labourers had used in putting forward their case. The labourers had, in their various localities, been assisted by the local preachers, and in many cases the local preachers had been their leaders, and this fact accounted in a great measure for the moderate tone adopted. Whilst on this subject he could not help expressing his admiration at the words uttered in the House of Commons by the right hon. gentleman the member for Bradford in reference to Mr. Arch. He believed Mr. Arch. to be a man of singular integrity and purity of purpose, without any selfish aims or desires, and desiring only the well-being of all classes of the community. In answer to the objection that might be urged why that assembly should interfere in the matter, he would only reply that there was nothing dishonourable in trying to make peace, and throwing their influence into the scale for that object. The resolution only went so far as to approve of a settlement by arbitration, and he was glad to see in the newspapers of that morning that some settlement of the question had already begun, as the Lincolnshire farmers had withdrawn the lock-out. (Applause.) He was further glad to be able to say from private information that there were hopeful signs of a termination in Suffolk and Essex. He therefore hoped that the resolution would be carried unanimously, and bear with it the moral weight of that assembly.

The Rev. J. BROWN, of Wrentham, seconded the resolution, and caused some amusement by introducing himself as one of the "locked-out." In

* It might be well if, with a view to avoid all excuse for this neglect, more ample accommodation were in future provided for reporters.

Suffolk he was in the midst of the "lock-out" district, and he would tell the assembly how that phenomenon affected the rural churches. He had sympathised with the labourers from the very first, but he had carefully avoided putting himself forward in the matter, or advocating the cause openly. When the movement commenced, the labourers in his village applied to him for the use of his school-room, as they had been annoyed when meeting in the streets, and they did not wish to be driven to the public-house. He had complied with the request on condition that they conducted their business in peace and with prudence. He did not know when they met, and so when the parishioners told him of it, he replied that he did not know they were there—(laughter,)—but that if he was obliged to exclude them from the schools, he would fit up a barn for them to meet in at his own cost, as he would never consent that they should be driven to meet at the public-house. (Applause.) He had no wish to appear in the movement, lest it might be said to be a Dissenting one. (Hear, hear.) But he believed it to be a much wider movement than a Dissenting one. But he gave them sympathy privately, and he believed that to be the proper work of a minister to do. He had, however, suffered for the course he took, because the schools he conducted were supported by a voluntary rate, contributed for the benefit of these schools (on the British and Foreign School system), as well as the national schools; and as soon as it was understood that he sympathised with the locked-out men, the contributions to the school fell off, and he had already had to put his hand into his pocket for 50*l.* to keep the schools going, and very soon he would want another 50*l.* from some quarter to meet the expenses. That was the price he had paid for his sympathy with the movement. (Applause.) The movement itself had incurred obloquy. The *Suffolk Chronicle* had charged it with being a Dissenting movement. But he reminded the assembly that, though there was nothing of that character about it, still they ought to sympathise with it, because the strength of the rural congregations lay with that class who occupied or owned the large estates. Hitherto the Dissenting congregations had felt the pressure under which the labourers existed, and when that pressure had been removed he hoped that the congregations would improve. Many of the members of his congregation had already left for the north, or had emigrated, and, though he had not interfered with the matter publicly, the effect of the lock-out had thus reached his chapel. He looked forward to the time when, from this movement, both their congregations and the schools would derive fresh vigour, when the labourer, instead of being dependent on others for soup and blankets, would be able to find his own in his raised position. He believed there was a resurrection coming in this matter, and they must patiently wait for it. (Hear, hear.)

The CHAIRMAN put the resolution, which was carried unanimously.

The Rev. Dr. MELLOR, of Halifax, here stepped forward and appealed to the assembly whether they had ever heard so touching a story as had been related by Mr. Brown, and whether they ought not to show their sympathy with him by declaring that he should not be a loser by his conduct in regard to this question.

The appeal was met with loud applause. Dr. Mellor said he should be happy to do his share towards forming a fund, and several gentlemen from the body of the room expressed the desire to join. At the suggestion of the Chairman the subscriptions were collected privately during the sitting, and at a subsequent part of the meeting the Chairman announced that the sum collected and promised amounted to 47*l.*

THE LICENSING ACT OF 1872.

The SECRETARY (the Rev. A. Hannay) moved:—

That, the assembly, deploring the prevalence of drunkenness in the country, deprecates as injurious to the highest interests of the community any increase of facilities for the sale of intoxicating drinks, and hereby gives instruction that a petition be presented to both Houses of Parliament against those clauses of the Intoxicating Liquor Bill of the Government which relax the provisions of the Licensing Act of 1872 by extending the time during which intoxicating drinks may be legally sold.

He pointed out to the assembly that owing to the Act of 1872 there had been a considerable diminution of drunkenness. Considering that no one but the publicans had asked for any concession, it looked very much like a corrupt bargain at the last election after the effect. (Hear, hear.)

The Rev. G. INGRAM seconded the resolution, which was put by the Chairman and carried.

A suggestion was made that copies of the resolution should be sent to every member of Parliament, and the Chairman assured the assembly that the committee would see that all necessary steps were taken.

REVIVAL OF RELIGION.

The CHAIRMAN expressed an opinion that the meeting must be very desirous to go on with the principal subject of consideration for the day. He added a belief that there was a desire in the heart of every member for a revival of the spiritual power of godliness in their churches—(Hear, hear)—and suggested that before they began to discuss such an important subject they would do well to spend some time in prayer.

The Rev. S. PARKINSON, of Rochdale, then engaged in prayer.

The Rev. Dr. KENNEDY, of Stepney, then mounted the pulpit in order to read a paper on the subject of "The Revival of Religion," and the Chairman intimated to the assembly that Dr.

Kennedy, having been in Edinburgh recently, would be able to give the result of some of his own personal impressions:—

Dr. Kennedy said he should not criticise the revival movements going on in the North, though the more he knew of the movement in Scotland the more satisfied he was it came from God. But he would confine himself to general principles. There could be no doubt there was an immense distance between what the Church was and what it ought to be, and consequently there was urgent need of a revival in the Christian heart and life. The rate of progress of conversion was indeed slow, if the world was to be converted to God. Christ Himself came suddenly, though His coming was long expected; and it might be so with the conversion of the world. Revolutions which appeared to be sudden were mostly due to long periods of previous labour and preparation, and therefore they might have faith that the world would in due course be converted. He knew all that would be said against revivals and the events which accompanied scenes of religious excitement, but such things must be before the end came; nor should the agency by which great spiritual movements were sometimes effected offend them. At all events, let them beware of prejudice. The means of revival must be found in their own agency, and in the promised grace of the Holy Spirit. There could be no substitute for every-day work—"Preach the word, and be instant in season, and out of season." They must not depend on special agents who might have been greatly blessed elsewhere. He did not undervalue men whose names would at once occur; but they bore no charm with them. Dr. John Brown said, thirty years ago, that in a healthy state of society religion would need no revival, as there would be a constant increase of vitality and energy. This is what Christians should aim after. A fitful religion could not be too strongly condemned. Nor could a mere numerical statement of the conversion of sinners be always satisfactory. But long-continued labour, though attended with little present fruit, had frequently resulted in an ultimate great harvest. Nothing, therefore, could be a substitute for continuous and earnest work. Their methods might need reform. They must look both to their preaching and praying. The doctrines made prominent in the present religious movement in Scotland were those:—A living, personal, Holy God, who hears, and pities, and judges us; an atoning Saviour; a free and full salvation to sinners of every name and degree; and the regeneration by the Spirit and Word of God. These were all old doctrines, but not obsolete. In conclusion, Dr. Kennedy said he saw no reason why revivals should not occur more than occasionally; that, in fact, they should become normal in the progress of the Church. Their only course was to anticipate them, to labour for them, and to expect them.

The CHAIRMAN said several other papers had been sent to the secretary, and among them a Paper on "Special Agencies for the Promotion of Revival," and in order that the discussion should proceed regularly, he requested the other members who had prepared papers or who desired to speak to send up their names whilst Mr. Mackennal read his address.

The Rev. A. MACKENNAL, of Leicester, following Dr. Kennedy's example, as did the subsequent speakers, then ascended to the pulpit, and said:—

There were three serious drawbacks to the satisfaction with which they welcomed the reports of revivalistic successes. First, the dislike awakened in men of cultivated intelligence by the methods adopted. And what if the extravagances of the methods were not accidents but distinctive features? The second drawback was the type of religious character which a revival formed. Early piety was diffident and shrinking; but revivalism courted public attention and dragged the most tender secrets into its scorching, withering gaze. The type of religion so produced was self-conscious, dogmatic, swift to speak. The indelicacy of revivalistic literature was baneful and startling. He must notice too, in order to reprobate it, the custom of permitting persons to enter on the evangelistic work immediately on their conversion without regard to their previous moral character, and apparently for no other reason than that contained in the detestable maxim, "The greater the sinner, the greater the saint." Christ chose out His apostles, so that His example could not be quoted for indifference to the previous character of evangelists. The third drawback to revivals was the certainty that after they were over there would be many lapses. In ordinary Church work these lapses were great exceptions; but the rule with all whose religious experience was simply in connection with popular religious enthusiasm, was that they fell away; those who continued steadfast being rare exceptions. Then turning to the disastrous results of revivalism, there was first the wanton waste of feeling it encouraged, which could not be called out without exciting the nervous forces. The part played by the nerves in religious revivals was now acknowledged, for the third person in the Chicago trio was an American organ. The rev. gentleman having mentioned several other disastrous results of revivalism, said the last charge he had to bring against revivalistic methods was the false theology which characterised them. In conclusion, however, he must say he thoroughly believed in revival of spiritual life: he was in full sympathy with those who had been long praying for a new inspiration of the Divine Spirit; but it was not revival but revivalism that he deplored. Thus unwisdom, hate, manipulation were to be lamented, because they might retard or even prevent a real visitation from on high.

Mr. Mackennal's allusion to the American organ was met by considerable hisses from the body of the hall, but the Chairman at once rose and entreated the meeting to allow the utmost freedom of expression to be used, otherwise he said they might as well put on their hats and go home. This rebuke was met by loud applause, and Mr. Mackennal proceeded to the end of his paper without further interruption, and at the conclusion the Chairman said the whole of the important subject was now ripe for discussion, and he suggested that those who took part in the debate should remember that in accordance with the principles of the Nonconformist body, everyone would be at liberty to use

the utmost freedom of expression, whether on the one side or the other, because he was quite sure that whatever difficulties there might be upon particular details, every member must feel a deep interest in the question of the revival of religion. (Hear, hear.)

Mr. MACKENNAL, mounting the platform again, said that he had been exceedingly shocked, on joining his friends, to hear that it was supposed that his reference to the American organ had been taken by some in the assembly to be an allusion to a most sacred doctrine, but he entirely repudiated any intention on his part to allude to the subject with any such view.

The Rev. EDWARD WHITE said he felt deeply indebted to Mr. Mackennal for the courage he had exhibited in placing his views before the assembly, but at the same time he thanked Dr. Kennedy very much for his paper, because now they had both sides of the question before the meeting. They found in both these papers that it was not by physical emotion—or moral emotion—that the Kingdom of Christ was to be advanced, but, just as spiritual influences were brought to bear, they would find the effect to be permanent. Terror was of no use, and this the speaker proceeded to illustrate by the treatment of animals, in whose case they found that the effect was only transient. He held Mr. Mackennal's paper as a proof that there was a growing moral courage amongst their churches. Things had been said that day which he had never heard said before, and he regarded this tendency as most wholesome; for whilst they all agreed on the great principles of Independency, it was a good thing to know that agreement was not accepted on secondary subjects. The grand demand of the age was the necessity for seeking the truth, which could only be found by free discussion and the expression of various influences; since they would be only deluding themselves if they allowed themselves to think there could be positive agreement on minor details. Particularly was freedom of expression desirable on this question of revival, and for himself he could not conceal the opinion that many so-called conversions had been produced simply by the exaggerated action of terror, and, therefore, the conversion could not be expected to be permanent. He cited in proof of this a case where 200 people had been added to a congregation two years ago under the influence of revivalism, and where only two of that number at present remained in connection with that church, the rest having fallen away and gone back to their old courses. His own conviction was that true conversions were amongst those who had been patiently instructed in years gone by; but inasmuch as influences constantly changed, and the chairman had said the heresies of one generation sometimes became the orthodoxy of the next, he thought they might be stopping up some fountains of truth if they hastily came to the conclusion that there was no benefit to be obtained from the revival of religion.

The Rev. J. FOSTER next read a paper which he had prepared.

He said that if the zeal and energy of the two brethren from America had stirred up the Nonconformist bodies to some action on this question, he thought they might conclude that certainly this was the work of God. (Hear, hear.) They would gain nothing, he thought, by hastily condemning one method in favour of another, nor would it do for them to gaze idly around to Scotland or America without seeking earnestly to do something, and ask that God should bless their efforts. He reminded the assembly that they had authority for saying that God's word would not return to Him void, and that those who faithfully sowed should assuredly reap. One method of working which he pointed out was to unite with other Churches, and he saw no reason why there should be any delay. They might adopt any method which seemed likely to be good. They need not conclude necessarily that the method which produced the greatest personal impression was the best. He could understand the interest with which the introduction of solo singing might be regarded in some congregations. The beautiful thoughts set to music might have greater influence on some minds than the same words uttered by the minister, but he was not clear that the introduction of influences of this character might not put the plain teaching of the Gospel at a disadvantage. At their previous meeting Dr. Allon had lamented the sentimental character of their preaching, and it was possible to introduce too much sentiment into the service by adopting a kind of singing, which in other congregations was a novelty, but their object in whatever they did should be not to make the greatest number of conversions, but to obtain the greatest number of true converts. It appeared to him that the evil in Nonconformist bodies was not that their machinery was out of gear, but that the fire was low. What they wanted was to perfect one another, not by the novelty of method, but by faith, prayer, and love of God's word. They must remember they were living in a transient period, and some sacrifices might be required. They might have to subordinate their reputation as preachers to their desire to convert sinners. He trusted that this assembly would produce an influence upon its members, and that when they returned to their different pastorates they would have a more fixed determination to consecrate themselves to more active labour, and if so, a revival might be produced in that way.

The Rev. J. H. WILSON next addressed the assembly. He had been engaged for a number of years in revival movements in the western part of Scotland, and gave some interesting details of the work carried on in that quarter. The general result of his observations was that, by their special missionary effort, the condition of the people in various places in the West of Scotland had been raised to a point which the speaker had never expected. His experience showed that the best effects were always produced where previous

cautious work and intelligent labour had been carried on. He believed the missionaries had discovered in their recent efforts that during their first revival they had not urged sufficiently upon their converts the doctrine of regeneration by the Holy Spirit of God; but from examinations he had made, he had ascertained that that doctrine was now sufficiently insisted upon. He regretted somewhat the tone of Mr. Mackennal's paper, but at the same time he rejoiced that they had in their community men who were not afraid to speak their mind, and for that reason he thanked Mr. Mackennal for the paper. He was glad to be able to say that the revival in Edinburgh and Glasgow was being carried on with remarkable quietness, and that there were no demonstrations whatever connected with it.

The Rev. S. SLOCOMBE compared the Christianity of the Apostolic age with the Christianity of the present day, and had arrived at the conclusion that at the present time greater force was required in the teaching, if the increase of converts was to keep pace with the increase of population. He contended that the power of the Gospel was as great now as in former times, and that there was no reason why ministers should not exert the same power in these days as Peter and Paul did in the Apostolic age, and so bring forth such a religious revival as has never been seen before; and he believed that if the blessing of God did not attend upon their work, it would not be from the fault of the Gospel, but because the religious communities were not fit to receive it. He urged particularly in conclusion that greater attention should be paid to prayer.

The Rev. E. W. SHALDERS said he could not agree in expressing regret at the tone of Mr. Mackennal's paper, because it had such a manly, hearty, and honest ring about it that they must admire the courage with which he stated his convictions. He could not, however, agree in all he said. He could not help thinking that the kingdom of God was like a man who cast seed into the ground, and whilst he went his way, the seed grew up with the corn in the ear. He had a deep and earnest sympathy with all efforts for promoting a revival, and for years past it had been his custom to hold special services amongst his own people. He did not give public notice of these services, but they had been well attended, and there had been a marked indication of the Divine blessing. He had ventured upon a course at one of his recent services which he rather shrank from repeating. He ventured after his sermon to ask those who were anxious for a more close religious conversion to remain, and he found that about fifteen persons remained with fear and trembling. He and his deacons spoke to them about their religious welfare, but this idea had occurred to him, that if after these persons had so publicly expressed their wish to adopt a religious life, and any of them should turn away to their former course, he feared that he would be responsible for having inflicted a permanent injury upon them. (Cries of "No, no.") He could not help feeling that the view he had taken was the correct one. The rev. gentleman then referred to the Sunday-school teachers, and expressed an opinion that so much was expected from them that they had hardly time to properly prepare themselves for their spiritual life, and he went on to show that too little heed was taken of this point when members of their congregations were asked to give some assistance. He hoped that this point might be considered before they laid fresh work upon any of their members, because it appeared to him that much of the work required a more earnest seeking after God than perhaps they had been accustomed to hitherto, and should be attended to. He expressed, further, the opinion that if ministers had more time for conference with each other, and if they could occasionally retire to some quiet spot for a few days and spend the time in prayer and consultation, it would be attended with a good deal of spiritual blessing and a revival of life in their churches. In conclusion, he believed that in some such way as this they might consider whether they would not be promoting their spiritual life.

Mr. HENRY WRIGHT thought that Mr. Mackennal's paper expressed the truth as viewed from one side, but not the whole truth. Some revivals were as he had described, but others were of a different character, and unless some qualification went forth to the public with the paper he feared it might do harm. Mr. Wright then referred to his visit to Chicago, and to the labours which he had seen Mr. Moody perform there. Mr. Sankey he did not know. Mr. Moody he described as eminently practical, and his influence remarkable with the young men of Chicago. The true method for revival was to abound in earnest, steady work, and wait until the time came for the result.

The Rev. Dr. MORTON BROWN, of Cheltenham, expressed the opinion that the whole assembly was desirous that the members should return to their different spheres reinvigorated and more useful. In looking at the question of revival, they must consider what was the present special want of the churches, and how they could improve the churches without going into extravagance; for he was convinced there was a longing for more spiritual power on the part of their ministers. (Hear, hear.) When he remembered that the "missions" of the Church of England had produced such wondrous power, he saw no reason why their own church should not have special services to stir up the minds of their people.

The Rev. R. W. DALE, in an interesting address, for which he was allowed an extra five minutes, contended that was really less difference between

the members of the assembly than the two papers would seem to suggest. Doubtless the religious life did need careful and laborious training, and to deprecate it was a mistake and would lead to evil. Then again it would not be disputed that some so-called revivals had no religious element in them; but that was no argument against a real religious revival, and there was no denying that God did really seem nearer in these days than in former times which those of middle age could remember. He had no wish to criticise the labours of their brethren who had come across the Atlantic—(applause)—or to take exception to any methods by which they had chosen to accomplish the work. He should be sorry if they were not all deeply grateful to the Almighty for the glorious benediction he had given to the churches; and he could quite understand that to some minds the words of God would penetrate more deeply when associated with the glorious music of Mendelssohn. There were many ways in which God found access to the human heart, and God forbid that they should close any of them.

At this period of the meeting the Chairman invited to the platform Signor Gavazzi, who had been standing in the aisle at the far end of the chapel. Signor Gavazzi at once responded to the call, amid loud applause, and on reaching the platform the Chairman shook him warmly by the hand, saying, "On behalf of the Congregational Union of England and Wales, I give you, sir, a hearty welcome." There were loud calls for Signor Gavazzi to address the meeting, but the Chairman said he would prefer that the discussion should be concluded, and then he would ask their illustrious friend to say a few words.

The Rev. S. HEBDITCH expressed the opinion that God gave the power of His Spirit according to the measure of faith, and that this principle was more than ever realised in the present day. He then referred to the good effects produced by Saturday-evening meetings as a preparation for the Sunday, and concluded by saying that he had no fear that the Congregational Churches would ever run into excesses.

The Rev. A. CLARK spoke of the present revivals in Newcastle, Edinburgh, and Glasgow as being marked by very great union amongst the ministers of the various sections of the Church, and he expressed the opinion that to wait in the large towns for visits from Messrs. Sankey and Moody would be a mistake, as they could not be expected to go to every town, and good work might be accomplished by others.

The Rev. Mr. BINNS, in the course of some observations, remarked that he should be glad to see the Saturday-evening prayer-meetings extended, and the Chairman explained that the movement was of this kind—an agreement between a number of ministers to pray for the outpouring of God's Spirit at a particular hour on Saturday evenings.

The Rev. G. SNASHALL, of Ipswich, comparing the revival to a military movement, said that he believed it would be a soldier's and not a general's battle. He had seen something of what was termed a revival. He had seen a most wonderful movement amongst a large number of people. They had worked chiefly amongst the families and children interested in, or connected with, Sunday-schools; and he rather thought that those outside who were brought in were frequently little better for it. In regard to the remarks of Mr. Shalders, he thought ministers could not do better than bring themselves into personal contact with their people. It was a usual custom to say that the minister would be in the vestry if members of the congregation desired to consult them; and his own experience taught him that he ought not to lose a single opportunity of speaking with those who waited on his ministry.

The Rev. JOHN JOHNSON thought that the aspect of the question put forward by Mr. Mackennal was an exceptional one. He himself had certainly seen all the objectionable things Mr. Mackennal had adverted to, but the question was whether such a movement as a revival could be carried out without some of the objectionable things occurring—whether the removal of all such objections would not require a focalisation of miracle-working power such as had never been met with in the world.

The Rev. Dr. MELLOR said that they must all agree that God had not left the world or the church—(Hear, hear.)—and that He was far more anxious to save the world than men could be. (Hear, hear.) The sooner they acknowledged that the fault lay with themselves the better—(Hear, hear.)—for they must all be able to find out reasons why a more abundant benediction was not poured out. (Hear, hear.) He believed, with Mr. Dale, that God worked in various ways. A man might be inspired to become a good flute-player or a good organist. (Hear, hear.) So Mr. Sankey might be inspired for the conversion of men. They knew that when David played, the evil spirit departed from Saul; and perhaps Mr. Sankey could sing as well as David could play; and they ought to welcome into the church any agency which was clearly a Divine power, whether preaching, praying, or singing. He believed the want of the present time was careful, honest, and conscientious work by their ministers. They must depend more on the normal than the abnormal, and their most successful work would probably be amongst the children of their members and Sunday-schools.

The Rev. EUSTACE CONDER, of Leeds, reminded the meeting that a great proportion of failure would always accompany successful Christian work. In

the case of "the sower" three classes of the seeds failed, and only one bore good fruit. (Hear, hear.) One reason of much failure arose from the fact that the people upon whom they worked were not as a rule highly cultivated. Nothing had yet been said in this debate as to the literature of the revival. He feared that too much might be reported by newspapers, and that to spread publicity of cases of individual conversion might be attended with some danger, as the clothing of humility best became those who sat at the feet of Jesus.

The CHAIRMAN then congratulated the meeting on the frank way in which the subject had been discussed. On the question of music, however, he thought it ought to be carefully argued out, and that it could hardly be settled by a reference to David playing upon the harp. (Laughter.) If during the discussion they differed with regard to the methods there was no difference as to the spirit of love and earnestness, and the enthusiasm of humanity, which they desired to throw into their work.

THE FREE CHURCHES IN ITALY.

Prayer was then offered by the Rev. Joshua Harrison, after which

Signor GAVAZZI interested the audience by a description of the progress of the Free Churches in Italy, more especially in Rome, where, said the eloquent Italian, they had erected a church and a college immediately under the Castle of St. Angelo, and in view of the windows of the Vatican, so that he and the Pope could now see each other face to face, and all the Roman cardinals and bishops, and every one going to the Vatican, must pass the "Evangelical Free Christian Church." Signor Gavazzi related the circumstance with great glee, and the audience responded with applause and laughter. In conclusion, Gavazzi said that he was preparing to show the English people that Ritualism was nothing more than Popery in disguise, and that the revival of Protestantism must come from within the Church of England, and not from without.

VOTES OF THANKS.

On the motion of the Rev. ALEX. THOMSON (the chairman-elect of the Union), seconded by Mr. J. C. Williams, the thanks of the Union were voted to the Rev. Dr. Kennedy and the Rev. A. Mackennal for their papers; and on the motion of the Rev. Dr. RALEIGH, seconded by Mr. HENRY WRIGHT, an appropriate vote of thanks was given to the Rev. J. G. Rogers for the address he delivered on Tuesday, and for the efficient manner in which he had presided during the meeting.

THE CONVERSAZIONE AT CANNON-STREET HOTEL.

On Friday evening the meetings of the Assembly were brought to a close by a *conversazione* held at the Cannon-street Hotel. Tea was served at half-past five to a very numerous company of ladies and gentlemen, and after this addresses were delivered by the Rev. Dr. Stoughton, the Rev. R. W. Dale, and the Rev. Eustace Conder. Soon after the meeting commenced the large hall was quite crowded, and the galleries at either end were also filled.

Mr. SAMUEL MORLEY, M.P., who presided, made some brief observations in opening the business. Having referred to the members as being divided into workers and fighters, he went on to show that the bill recently introduced into the House of Lords by the Archbishop of Canterbury would pave the way in the direction Congregationalists desired far quicker than any action they could themselves take. He nevertheless believed in still going on with the work, though it would require great wisdom on the part of those who acted in their name. He hoped they might get some inspiration from the addresses about to be delivered.

The Rev. Dr. SROUGHTON commenced his paper with an apology, on account of having prepared one originally of an historical character suitable for delivery in the Memorial Hall, and having to change it at the last moment. He proposed in place of the original address to give the meeting, in a condensed form, a little fatherly advice. (Laughter.) There were three points he wished to bring before them. The first was the connection between freedom and faith. It had been the boast of Nonconformists that they occupied the vanguard both of religious and civil freedom, and in this they had a proof of the perfect compatibility of zeal with freedom and with the love of truth. Religious freedom was neither the daughter nor the mother of indifference. The Puritans and the Independents walked by faith. Their religion did not come out of the politics, but the politics out of the religion. The Rev. doctor then made a passing reference to writers who had tenaciously advocated freedom in religious matters, and without controverting (which he could do) writers on the other side, he urged on the Nonconformists of these days the duty of maintaining and enforcing the doctrines of the Gospel, and resisting any tendency from other quarters to be indifferent to its precious truths. The chartered liberties of the nation had grown up, not out of scepticism, but out of faith. Freedom of thought and expression, and the freedom of the platform and the press, were no more the parents than the children of indifference. The rev. gentleman then passed on to the subject of controversy and edification. As to the latter, he referred to the improvement of the members of the churches, and to the organised proceedings of the churches themselves—the building up of the religious character of their denomination. In regard to controversy, he would not lay an embargo on it. It had its uses in politics, religion, science, and literature, and might lead to something better taking the place of old forms and ideas.

In one of its phases controversy might be obstructive either in matters secular or ecclesiastical. Puritanism had passed through a great deal of controversy. The condition of Nonconformists had contributed to make Nonconformity not a little pugnacious, and if resentment had appeared in its criticisms it could not be wondered at. Fiery spirits had sometimes found among their body an atmosphere in which they were able to blaze away most brilliantly. (Laughter.) The lesson, however, he desired to teach—one not inconsistent with well-directed controversy—was this: that edification—the building up of what was true and right, the building up of a noble religious character and a useful ecclesiastical life—must amid controversy have a supreme place. They must strive to be holy and Christ-like in order that the churches might be more holy and Christ-like. They must further mind their own business. He had observed that failure in the ministry had very often arisen from a love of controversy rather than a love of godly edification. Their duty, just now especially, was to build up the churches in strength and beauty. If there were things outside their circle which required to be removed, he was quite sure there were things inside their circle which needed reform. (Hear, hear.) There were, for instance, important practical matters, to which the attention of the Union had been from time to time called, but which hitherto had been relegated to the limbo under the table. This course was not a matter of congratulation. In the constructive department of ecclesiastical policy they would encounter even more difficulties, and would require more skill and wisdom, and more light and grace, and more of the higher qualities of the spiritual life than they required for any destructive or obstructive operations. It was far easier to pull down than to build up the House of God, and the same rule applied to other things—to politics, to literature, &c. The question he would ask on this point was whether they were, as a people, doing their utmost to render their churches so spiritual, so earnest, so loving, so efficient, and so rich in goodness and good works as to make them the admiration and envy of the land. Dr. Stoughton then entered on the third head of his paper, "Religion and culture." He contended that to keep their place as a denomination, or to advance amongst the educated classes, or to diligently set forth Christianity, culture, and even high culture, was necessary. They must pay increased attention to their literature and their colleges. Literature must be supported as well as produced. Nonconformists were not remarkable for their works of thought and research. A higher culture generally was wanted, and true culture must always be catholic and unprejudiced. Let men who had intellectual learning make use of what they possessed. He had no faith in authors who wrote only for money. In their colleges also they required more attention to literature. In their denomination there were men whose forte was not preaching but in teaching. Preaching was not the only instrument they needed. Scholarship was equally important as the reserve on which the pulpit might fall back. In supporting literature in their colleges they must not look to the commercial principle of quick returns; but they must have faith and patience that the harvest would be gathered in due time. Their American friends were far ahead of them in this particular, and built beautiful edifices, where everything inspired a love of study, where libraries were stored with valuable books, and where the staff of teachers and the curriculum were more elaborate than anything which this denomination possessed. In this respect he thought they might take a leaf out of their good cousins' book. In conclusion Dr. Stoughton reminded the meeting that upon freedom and faith, controversy and edification, and religion and culture, the prosperity of every church, whatever its denomination, must depend more than anything else.

The Rev. R. W. DALE then read an address entitled, "Congregationalism of the present day; its theology and its spiritual work." Commencing with a review of the present theological faith of the ministers and members of Congregational churches, and the provision made for the cultivation of theological learning, the rev. gentleman observed that it would be impossible to pronounce an opinion which would secure general consent, but probably the question on which there would be the least difference of opinion would be the amount of theological literature produced by Congregationalists during the last thirty or forty years. He then mentioned the most noteworthy books written by Congregationalists during that period, remarking that they were few in number and probably of no great value. (Laughter.) Compared with the theological writings of their forefathers, this confession was humbling, nay, disastrous, and at once a sign and a cause of weakness. No Church could long preserve itself in the absence of vigorous theological thought. In the meantime, they were living on the charity of other Churches in this respect, especially the Churches of Germany and America. The causes of this paralysis of theological power lay deep, and some were quite beyond their control. One reason, no doubt, was their failure to provide an adequate number of men to cultivate theological learning—considering their strength and the object of their theological professors, that ought not to be the case—but it arose from the arrangements in their colleges, and it would be impossible for their worst enemies to make those arrangements more capable of destroying their efficiency in regard to the cultivation of

theological learning. The remedy for this might perhaps be the establishment of working fellowships in connection with the colleges, because, under the present system, students who might devote themselves to theological studies were placed in pastorates as soon as they left college, and had little time to devote to those studies owing to the other work thrown upon them. Owing to the fact of drawing theological knowledge from authors of other Churches, it had become inevitable that the theological traditions of Congregationalism had been almost lost. Other causes had contributed to the same result. Many of their ablest ministers, and a considerable proportion of their people, had come to them from the various Methodist bodies, and from the Presbyterians of Scotland, and had necessarily brought with them the results of their early training and associations; and the consequence was that, although the great principles of Christian faith remained, yet there existed a variety of theological opinions. But at the present moment the whole issue of the struggle for the elementary and fundamental truths of revelation depended very largely upon the success with which they were able to maintain that human volition was really free, and that the philosophy which involved the denial of that freedom was radically false. The speaker then proceeded to notice various changes of religious opinion which had occurred during the last thirty years, and, in regard to the humanity of Christ, observed that it was a great gain to have arrived at a clearer and firmer faith in the reality of the incarnation, yet it was possible that the change of thought might have been purchased almost at too great a cost. Though there has been no surrender of the doctrine of their Lord's divinity, the whole of the significance and power of His humanity were derived from the fact that He was so much more than human; and it would be of little avail if Christ had become more human to them if he had become less Divine. (Hear, hear.) He used the freedom of speech which was accorded at this meeting. He must say that the theological thought of English Congregationalists was indicating a very serious modification—a modification which was likely to impair the power of their preaching, and react disastrously on the whole structure of their theological faith, unless they were able to discuss them with the utmost frankness, and with a deep impression of their transcendent importance. The Lord Jesus Christ came to seek and save that which was lost, and throughout His teaching it was constantly implied, and not unfrequently expressed, that it was possible for men persistently to reject His grace; but the refusal to receive salvation was always represented as certain to bring upon man an irrevocable penalty. Again and again Christ spoke of the doom of the impenitent and unbelieving in language which filled men with terror, and the condemnation was uniformly represented as involving a condemnation which would never be reversed, and He warned men that unless they confessed His authority, and trusted in His mercy, this destiny would be theirs. He did not believe these were idle menaces. (Applause, at the conclusion of which the speaker stopped and said the subject was much too solemn for any indication of feeling such as the meeting was disposed to show.) He did not believe those words of Christ were rhetorical metaphors which might mean something else than that which they said. Whether there had been a definite surrender on the part of Congregational ministers and churches of the old faith in the endlessness of future suffering he could not tell. That there was any general acceptance of the doctrine of universal restoration he did not believe, but he was inclined to think many doctrines of their fathers had been silently relegated, with or without very serious consideration, to that province of intellect which was the home of those beliefs which, although we had not yet rejected, we were not unwilling to forget. He had some fear that the possibility of universal restoration, while not conscientiously received, was exerting a considerable influence on the thought of very many of their people, and of their preaching. He knew that some of them, and amongst others himself, had taken a definite position on this point; they had reached the conclusion that eternal life was the gift of Jesus Christ, and that that life was not given to those who rejected the Gospel, but to those who believed it and were thereby made partakers of the Divine nature; and that where men continued in impenitence without faith to secure eternal life they were destined to wrath and tribulation and anguish, and in the next world they would not be purified, but would suffer a second death from which there was no resurrection. Again, he said, he could not tell to what extent a change had taken place on this doctrine among Congregational ministers and churches. He believed that very few ministers had declared their abandonment of the older doctrine, but where it had been explicitly abandoned, it had been without much surprise and without any protest. In his own case the reception of this doctrine had not only not enfeebled his faith in the great doctrines of evangelical faith, and especially in the doctrines of incarnation and atonement and regeneration, but it had given to all these doctrines a firmer hold on his intellect, his conscience, and his heart. They must remember that Congregationalism was an ecclesiastical system founded on certain great theological truths, which were its only justification, and to those truths, as long as they remained faithful, they must bear unambiguous testimony. The relations between Congregationalism and Christian work were as vital as those between Con-

gregationalism and theology. They had no priesthood, and therefore none of their members were excluded from developing the life of the church, and bringing those who were outside to Christ. The absolute independence of each separate church allowed it liberty to adopt such measures of usefulness as might be thought best. This independence was an immense advantage; it imposed direct responsibility on every individual church, and, though the working of the churches sometimes might be crushed, it more frequently happened that they developed from weakness into strength—acquiring resources which under any other system would hardly exist. Whatever might have been the failures of modern Congregationalism, it had not failed in the energy and extent of its Christian activity. The extraordinary vigour which it had manifested during the last thirty years in the establishment of new congregations and works of usefulness might partly account for its failure in the production of theological literature, and in the development of theological learning. At no former period had its activity in recent times been at all approached. The English Congregational Chapel Building Society had erected 400 buildings, providing 200,000 seats, at a total cost of three-quarters of a million; and the London Chapel Building Society had erected upwards of 100 chapels, providing for 90,000 persons, at a cost of 400,000; while the Lancashire Chapel Building Society, formed recently, was doing its work with an energy characteristic of the great county to which it belonged. They maintained their Sunday-schools perhaps hardly with that increasing vigour which might be expected from increasing numbers; and in regard to missionary work they were doing something for the colonies, something for Ireland, and something for the continent of Europe. In conclusion there were one or two questions he desired to press on the meeting—did they do their work under the inspiration of a deep and intense concern for the rescue of men from sin and from eternal destruction? and did they care whether they were lost or saved? Did they work with a sense of absolute dependence upon the presence and power of the Spirit of God? and was there any just relation between the time and the earnestness observed in Christian activity and earnestness devoted to prayer?

The Rev. EUSTACE CONDER then addressed the meeting on "The Testimony of Congregationalism in regard to the Christian Church." He noticed, first of all, some criticisms on Congregationalism, in order to clear the ground from the objection that they had no right to give any testimony at all, inasmuch as, in the opinion of their critics, Congregationalism was dying, and the critics were ready not only to attend the funeral, but to write the epitaph. They might be assured, however, on the question of the burial of Nonconformity, because there was only one material of which the tomb of Nonconformity could be built, and that was of the dismantled walls of the State Establishment—(laughter)—but when its epitaph was written, perhaps, it might run in this way:—"In zeal for truth and liberty it was born, and it died in the arms of victory." ("Hear, hear," and laughter.) But they were met not as Dissenters, but as Congregational Churchmen who believed it was possible to be broad without being loose, possible to be high without being narrow; and possible to be Evangelical and yet be Catholic. Therefore their testimony concerning the Church was a matter of very considerable practical importance to them. First, their testimony ought to be that the Church of Christ was a living unity; that that unity consisted in life, and not in form. In a little catechism prepared by the vicar of Great Barling, in Essex, for children, it was taught that it was sinful to enter a Dissenting meeting-house, because it was a place where God was worshipped otherwise than was ordained; and that a church could have no existence without bishops, priests, and deacons. (Laughter.) Now, as long as such views were taught, their own testimony must be a testimony as well as a teaching, and they must set this truth in the forefront—that the Church of Christ did not depend on form, but upon life, which no form could give. By life in the Church of Christ, they meant the living presence of the Lord Jesus in His church. "Where two or three are gathered together in my name, there am I in the midst of them." No forms could create that presence. The life of the Church also meant the spiritual life of its members. No one could be a member of the Church of Christ unless he was a member of Christ Himself, but the Spirit of Christ was promised to all believers. Upon the living presence of God's Spirit in our hearts depended the promise of the personal presence of Christ in our hearts. Then they also understood by the life of the Church its corporate activity—its associated and combined activity in the manifestation of true usefulness. Then other points necessarily followed. Freedom of the Church was an essential condition to its true development—freedom both within and without. They did not understand that anybody could be born into the Church of Christ by natural parentage, or that he could belong to it by citizenship or by any ceremonial. Man must be free to come into the Church, and the Church must be free to receive him, or turn him out if he was unworthy of its membership. The Church would never attain its true development, unless it was free from external restraint—free from the State and all worldly control, or State support which would necessarily imply State control. At the recent meetings of the Liberation Society he was glad to see that the distinction between the religious and

the political aspects of the question was most thoughtfully considered and fully set forth; and if one of the grand dangers of our Christianity was the danger of becoming worldly, there was a sense in which their religion needed to be more worldly—in the sense that religious men should carry their Christian principles more thoroughly into every department of Christian life. If a man therefore was called to a duty he would be no better Christian for shrinking from that duty. The rev. speaker then went on to show that this freedom of the Church would save it from the danger of being drawn into political action. Their duty as citizens and politicians was something apart from their duty as members of a Church; on the other hand, the highest motive of many in desiring to remove the present Establishment was not political but religious. Then he expatiated on another point—viz., that the Church of Christ was meant to be a victorious power, and therefore necessarily a combative power in the world; and that a proper definition of the Church would be “an association of ministers for the propagation of the kingdom of Christ.” In conclusion, Mr. Conder said, if their testimony had been defective, it was because their ideas had not been distinct as to the real character of the Catholic Church upon earth. They must go back to the Bible idea of the Church of Christ, and then they would be able individually and collectively to publish a testimony large in proportion as its spiritual truth met the needs of the world, and the response they would find would be more than a reward for all their feeble labours and for all their fathers’ sufferings.

Mr. HENRY RICHARD, M.P., proposed a vote of thanks to the chairman, Mr. Morley, and, referring to some remarks he had heard made as to Mr. Morley not having attended their meetings so much as usual, he said he felt sure it was due to Mr. Morley’s engagements, and not to his want of sympathy with them. The hon. member then, alluding to the chairman’s division of their ranks into “fighters and workers,” declared himself, though a man of peace, to belong to the former class, and expatiated on the necessity of sometimes removing obstacles which prevented peace.

The Rev. J. G. ROGERS (the chairman of the Union) seconded the motion, and took occasion to thank the Dean of Westminster publicly for his arrangements with regard to Nonconformists at the funeral of David Livingstone. It was a great pleasure to Nonconformists to see their great missionary repose under the shade of Westminster Abbey, because they were Englishmen as well as Nonconformists—(applause)—and the thoughtfulness of the Dean in relation to Nonconformists on that occasion he (Mr. Rogers) felt bound to acknowledge, as a testimony that, while there were differences which divided them, there were far stronger links which bound them together. (Hear, hear.)

The resolution was carried with acclamation, and the CHAIRMAN, in responding, assured the assembly that though he had not attended their meetings so regularly as formerly, his interest in them was not at all diminished, and he felt increased confidence that the time could not be far distant when the system of free worship which they advocated would be the system of this country.

The proceedings, which had been throughout of an enthusiastic character, were then brought to a close.

LONDON MISSIONARY SOCIETY.

The eightieth annual meeting of the London Missionary Society was held at Exeter Hall on Thursday morning. The place was crowded to its utmost capacity long before the proceedings commenced, and hundreds of people were unable to obtain admission. The platform was filled with ministers and laymen, a large proportion of whom had probably been attending the sittings of the Congregational Union. Conspicuous among the occupants of the platform were Mr. Kinnaird, M.P., Mr. T. R. Hill, M.P., Sir Bartle Frere, and the Dean of Canterbury; the chair being occupied at ten o’clock by Lord Mayor Lusk. A hymn having been sung, and prayer offered by the Rev. W. Braden,

The LORD MAYOR, amid general cheers, rose to address the meeting. He remarked that he could affirm fearlessly there never was a time since the introduction of Christianity when the world was in a better and more favourable position, politically and morally, to receive and propagate its doctrines than the present. There were many reasons for this. They had universal peace in the world, with the exception of a few small wars of no great consequence; but men did not advocate war as they once did. Then the wide spread of knowledge and intelligence by means of the printing press, and the spirit of free inquiry were much in their favour. They had everywhere the open Bible, a vast extension of commercial enterprise which opened up fresh places for the advance of the missionary, and an increase of the means of rapid communication all over the world. He asked them earnestly to co-operate in carrying on the work of spreading the Gospel of Jesus Christ, of supporting that good old society, which though it had been so prosperous in the past, had not done one-fourth of

the work which it might do. It was a society which could receive the help of all irrespective of sect or party. After referring to Miss Baxter’s noble gift of a steamer to the society, the chairman remarked that the increased cost of living and of every commodity was a trial to the directors of the society. Their money did not go so far as it used to, and they must double the subscriptions. (Laughter.) Let them take courage. Their fathers had worse difficulties than they had; they had to fight a very heavy battle, in order to get a platform for themselves of religious freedom and liberty. We have liberty, and supply all the advantages that civilisation and education and intelligence can; therefore, their duty must be co-extensive with their advantages, and they must do more than they did. He was sure they would not relax their efforts, but would do the best they could to disseminate these glorious truths from one end of the world to the other, until they shall spread “from Greenland’s icy mountains to India’s coral strand.” (Applause.)

The Rev. J. O. WHITEHOUSE (who has been acting as Foreign Secretary in the absence of Dr. Mullens) read the report. It began with a reference to the varied agencies of the society, which had been faithfully carried out in accordance with the broad principles of action laid down by its founders, and had been kept in effective working, at an average cost to the funds of about eight and a-half per cent. of the income; a cost which, on the authority of outside and competent investigators, is less than that of most other societies, having a similar object and range of work. Reference was made to the loss of valued directors of the society during the past year—such as Mr. Craven, Mr. James Sidebottom, and Mr. Buckley; to the deputation of Dr. Mullens and Mr. Pillans to Madagascar, which subsequent experience had shown to have been wisely devised and well timed; and to the regretted retirement of the Rev. W. Farebrother. With regard to the resources of the society, the directors report with thankfulness and congratulation. For several years the number of English missionaries in active service had been gradually diminishing, but for four years past recruits in proportion to the vacancies which have arisen have not filled up the ranks. But new efforts and improved plans for training men for the work have produced a hopeful change, and all the students preparing for foreign service would in future go through a full collegiate course. The twelve new missionaries, sent out during the year, will more than fill up vacancies, for none of the agents in the foreign field have died since the last report. This statement did not, indeed, apply to the wives of the missionaries, for Mrs. Atkinson, of Pacaladorp; and Mrs. Baron, of the Madagascar Mission, had been called away. The former was a true helper in Christian work. The latter had only just entered on missionary life. The number of English missionaries now engaged by the society is 155; but beyond these there are happily an increasing number of fairly-qualified native agents engaged as pastors and teachers, and thirty-eight students were preparing for future service in colleges in England and Wales. During the year thirty-three offers of service had been received by the directors, and nine of them had been accepted. In regard to funds the directors report with pleasure the success of efforts made to raise money for special objects. For example, the students of the United Presbyterian Church of Scotland have collected for the New Guinea Mission 1,206*l.*, and the New Year’s offering has risen this year to the unprecedented sum of 4,477*l.*, the produce of 25,000 cards. The latter amount—an interesting illustration of the power of little—is designed for the maintenance of the missionary ships, the John Williams, and the New Guinea steamer the Ellengowan. The Bengal auxiliary, established in 1817, had now become a separate society to work for the evangelisation of their own native neighbours—a true gain in progress. The directors can no more regret the withdrawal of this auxiliary than does the parent the removal of the son from the home of his youth and early manhood to enter upon the broader responsibility and independent management of a home and business of his own.

The balance-sheet showed that the aggregate receipts were 115,909*l.* 10*s.* 10*d.* Of this amount about 55,993*l.* came from subscriptions, donations, and collections, and 21,950*l.* was raised and appropriated at mission stations. For special objects there had been 681*l.* for the Moffat Institution, 683*l.* for China, 597*l.* for India, 1,550*l.* for the Madagascar mission, and 7,855*l.* for missionary ships. The total expenditure had been about 114,062*l.*, leaving a balance in hand of 1,847*l.* 11*s.* 7*d.* The above includes the amounts raised and appropriated at mission stations.

Reviewing the various fields of labour the report commences with China, where the past year had been one of quiet work undisturbed by violent outbreaks of either official or popular opposition, and where America and England went hand-in-hand in Christian enterprise. Native officials and literati continued to oppose the missionaries, but this was no new thing. In Canton the influential part of the community now imitated their plans. There was no violent opposition, but they had taken to establishing hospitals, schools, and preaching-halls. The movement was on the whole encouraging to mission work, and the preaching consisted of moral teaching from a text-book called the Sacred Edict. This

plan had for some years been followed in the northern city of Hankow, where the native Christians carried on public preaching in self-defence, and the best effect had been produced by seven or eight of their best men being engaged in night services under the auspices of the Rev. Griffith John, which had greatly stimulated the church and tended to remove the prejudices of the heathen around. The enemies of Christianity, by false accusation, by acts of violence, by reaping their corn, or by plundering their crops, by discontinuing employ, or by interfering with their means of livelihood, sought to obstruct the path of the native converts. Not a few, through a fear of such persecution and trouble, had been discouraged, but in numerous cases the native Christians were ready to endure obloquy and afflictions, and among many of them earnest efforts were made to extend the kingdom of Christ among their neighbours. This readiness to depend upon their own efforts to carry on the ordinances of religion, was probably more distinctly to be seen in the missions in China, than in those of longer standing in some other lands. In China the converts in many districts had from the first been educated in this duty, and had been but little exposed to the pauperising and weakening influences which had been injuriously active elsewhere. Thus, at Canton, the native Christians of that city and neighbouring places had subscribed as much as 246*l.* to the erection of a chapel. The Rev. Joseph Edkins, writing from Peking, speaks of the great and growing importance of the medical mission. The hospital established in that capital had had the effect of favourably disposing the minds of both rich and poor to the Gospel. The mission once carried on by the society, but subsequently abandoned, among the Buriats of Mongolia, had been revived. For three years Mr. Gilmour had been more or less engaged in this work, and had done much to secure the confidence of the people by means of medical aid to the sick.

Passing on to India, deep sympathy was expressed for the people of the famine-stricken provinces, and it was stated that a portion of the funds of the society had been devoted to the relief of the suffering. Still large numbers needed the bread of life in that great land, where the influence of commerce, education, and free intercourse with other lands, was marvellously affecting the thought and social aspects of the people, though not in respect to spiritual life. The latest statistics of Christian missions in India point to 52,000 native members of churches; but, besides these, there was a large number of secret disciples. In many of the avowed followers of Christ, gathered from among the heathen, the missionaries find, not only evidence of the power of the Gospel, but very valuable aid in extending the knowledge of the Gospel among others. At the beginning of this year, death terminated the earthly life of an eminent Christian convert of this society, a Brahmin by birth, named Devadasan, who, since 1866, had been pastor of the native church at Nagercoil, in Travancore, and was wholly supported by a loving people, who, at the time of his death, numbered upwards of a thousand souls. Such was the kind of men to whom it was desirable to give the oversight of native churches.

The directors record, with deep interest and gratitude, that the number of native pastors in India, over churches established through the efforts of the society’s missionaries, is gradually increasing, by the addition of godly men, trained for the work and approved both by the missionaries and by the native Christian community. The missionary brethren, recognising the important position which the native pastors are being called to occupy, [are anxiously and earnestly devoting much time and energy to the preparation of men, often varying widely in qualification, but fitted for the very difficult fields open to their effort.

Though the native Church in India had yet much to learn in the duty of personal Christian effort, there were indications of a revival of a more active spirit, especially in Travancore, where a small class of unpaid lay preachers was employed, by whom good was being effected. Reference was made to the itinerating tours of the missionaries among villages and rural districts, in which, and not in cities, the widest Christian success had been found. This form of work, regularly and judiciously conducted, was of great value, and there are indications of these efforts bearing fruit, the people freely paying for books. Evangelistic work is carried on at many stations in connection with simple medical practice; but this form of missionary action is more fully and systematically conducted in the Travancore mission by Dr. Thomson with his staff of native medical evangelists and dressers. A new and very important form of evangelistic work has of late been undertaken by the Rev. J. Naylor in the city of Calcutta. He has sought by various means to gain access, for Christian ends, to the numerous young men who have received a high-class English education in the Government colleges and mission high schools. The selections given from the letters of the missionaries on all these points are full of striking facts. There is ground for believing that an under-current of Christian influence is at work, which is gradually sapping old foundations of error in preparation for more open indications of good results. Respecting this branch of work, which the Rev. G. Hall has for many years carried on in Madras, he says that the number of secret disciples is rapidly increasing, that caste is undoubtedly losing its power, and that the time is near at hand when multitudes of the Hindoo race will openly profess Christianity. The Rev. H. Hewlett reports from Mirzapore that many have given up practising idolatry, and were

in a transition state. There was great need of popular education, which was being recognised by the Government, and increased facilities were now being offered for this end.

The report then refers to the Madagascar mission, and it is stated that the movement in that island, since the burning of the national idols four years ago, had broadly affected the surface of native society; though only to a limited extent had it reached the deepest springs of life. But the advance of the mission had outstripped its resources, and the demands on the time, strength, and available means of the members of the mission had multiplied so quickly as to prevent such a complete oversight and control, and the formation of such broad and well-organised plans of procedure, as the exigencies of the mission required. It was with the view of taking a careful survey of the whole field of operations, and of revising their old plans, that Dr. Mullens and Mr. Pillans had gone out as a deputation. They reached Antananarivo in August, and after a short stay proceeded to the country of the Betsileo, where they held consultations with the missionaries of the district. Then returning northward they visited districts lying to the north-west, north and east of the capital, where in January they held a conference of the entire staff of the society's missionaries, in which the members of the Friends' mission (with whom the missionaries cordially work), Dr. Davidson and Dr. Mackay, were invited to take part. Dr. Mullens presided, and the conference sat from Jan. 13 to the 22nd, and on the 23rd and four following days. Mr. Pillans reports as follows on the subject:—

A most excellent spirit pervaded the conference. There was, I believe, throughout a real forgetting of things behind, and looking to those before. Everyone seemed to have an oppressive sense of the greatness of present work and present difficulties, and to be thankful for the opportunity of mutual consultations and united prayer. The first meeting of the conference was given to prayer, with an address from the chairman, as well as the first half-hour of each following day; and all our meetings were manifestly pervaded by a profound sense of dependence upon God, and by earnest desire for His guidance and blessing. One important subject was the discipline of the churches, on which Mr. Sewell read an excellent paper. Our brethren here are fully alive to existing evils, such as indiscriminate membership in many churches, and pastors being chosen to office rather from their social position than from fitness; and are eager to cure them. But the cure cannot be effected in a day; it will require time, watchfulness, and patience. A subject in which I have felt a deep interest, namely, an effective native ministry, came up repeatedly in different forms. There are more than a thousand congregations in connection with the society: these want pastors; the country generally wants evangelists; the schools want teachers. The Malagasy, it is said, work well under good superintendence. Taking that as the limit within which native agency might be usefully employed, the missionaries now in the country could superintend a largely-increased number of native workers. Out of that many grave questions arose; how to get good and true men in sufficient numbers to give themselves to such work—how to train them—how to employ them—and how to support them. And yet another question—how to get liberty for them to give themselves to the work. The Government has such a claim of service upon the people—*fampopoana*—that men cannot be sent to any distance without special permission. For example, the students now leaving the college cannot go to the districts that want them, till we have asked and gained the consent of the Prime Minister. Education, in its several departments, was fully considered. Except in the capital and one or two other places, primary education is backward. I think most in the conference would have been glad if some form of national education had been possible, but at present it is simply impracticable. Neither Government nor people are ready for such a thing. At present, primary education must be carried on in connection with the congregations. As to higher education, there was general satisfaction with the proposal to make the college—the Theological Institution, I believe it is called—available for the higher departments of general education. The plan, it was considered, would admirably fit in to existing institutions—the congregational schools at the bottom, then the normal and middle schools, such as our own, and the Friends', to be completed and crowned by the higher training of the college. Another point often spoken of was, how to get teachers and people into closer contact: on the one hand, how the missionaries might get into closer contact with the natives; and, on the other, how the native pastors might get closer to their own people. I think you will see that the questions considered were questions of vital moment to the spiritual and temporal welfare of the country. I believe the opportunity enjoyed of considering them will prove a great boon to the mission.

The report contained the following reference to the proposed Madagascar bishopric:—

On the one hand, they regard with very strong objection the course which the Gospel Propagation Society has thought fit to pursue in obtaining from the Episcopal Church of Scotland the consecration of a bishop for Madagascar, who is proposing to commence missionary operations at the capital on a large scale—a course which may seriously disturb the missionaries of other societies in their steady work, and greatly impede sound progress in the native churches in the island.

On the other hand, the directors have learned, with very deep regret, that, in consequence of the consecration of a bishop for Madagascar by the Scotch Episcopal Church, the committee of the Church Missionary Society have determined to withdraw their missionaries from the island, where they have uniformly co-operated with the members of other missions in a true spirit of Christian brotherhood, maintaining throughout the principle adopted by the Apostle to the Gentiles in earnestly preaching the Gospel, but carefully abstaining from building upon another man's foundation.

[This reference to the action of the Church Missionary Society elicited much cheering.]

In South Africa both direct and indirect progress had been made during the year in carrying out the plan of withdrawing from districts long evangelised, and growing in maturity in Christian organisation, in order that the resources of the society may be more fully directed to the enlightenment of the heathen tribes beyond the colony. Not unnaturally, churches, which have been for many years used to a system of tutelage, shrink from being left to themselves, while during the past year the congregations at most of the stations in the colony, on account of severe scarcity arising from drought, have experienced much privation, and found great difficulty in carrying on, as usual, the ordinances of religion from their own resources. Through want of rain the produce of their fields and gardens has been very limited, and through want of pasturage their cattle have died. Such a visitation has seriously interfered with their efforts towards self-support. From many fields of the society's work there have been deep lamentations over the effects of intemperance in the churches and in the Christian communities around them—a vice greatly increasing in the colony. Respecting the work of the society in districts north of the colony, among Bechuanaas, Bakwains, Bamangwato, and other tribes, the directors have no marked progress or reverse to record. Here, also, drought has done much to scatter the people and interrupt the regular course of instruction, both in the public services and in the classes in the schools. Right impressions seem, for the most part, to be very slowly produced, and to be indicated in negative rather than in positive modes of conduct. In their reports, reference is made by several of the brethren to the great apathy of the people, and to the need of long patience in waiting for direct results from their labours. In the Moffat Institution, the means are being provided for obtaining a more wide and more close intercourse with the people through a trained native agency. The report of the first session of the institution has been received, and under present circumstances may be regarded as very satisfactory. An extract is given from the report of the tutor, the Rev. J. Mackenzie. As yet there are only four students, and they weekly engage in evangelising work in the villages surrounding Shoshung, where the institution is carried on. Three hundred miles further north are the hamlets of the Matabele, a fierce and warlike tribe, as yet untamed, but not unteachable, by the love and spirit of Christ. Seventeen years ago the attention of the directors was drawn to this field by Dr. Livingstone. For fourteen of these years missionaries have, for Christ's sake, lived and worked among this people as they found opportunity, daily facing obstacles to Christian progress, which are strong with the growth of centuries, and wrought into the whole life of the people, whether tribal, social, or domestic. The Rev. J. B. Thomson, writing from that district, states that after fourteen years of effort "there is not one of whom it can be said that he or she is a Christian." Yet the missionary band do not despair. They have made a gradual but real approach to the rough fortress of superstition and barbarism. And it will be a grand victory of the Gospel to win this fierce and warlike people. Relative to the death of Dr. Livingstone, the resolution adopted by the directors relative to this "all but irreparable loss to the church and the world," is put on record.

The report thus alludes to the work carried on by the society in the West Indies. In Demerara, Berbice, and Jamaica, the descendants of those who were once slaves, are gathered together in flourishing Christian Churches, under the pastoral care either of the English missionaries, or of native ministers, now ten in number, whom the missionaries have carefully and suitably educated for this important work. The demands of this mission on the society's funds have of late greatly decreased, as a large portion of the salaries of the English missionaries is furnished by the congregations under their care; while, with only two partial and temporary exceptions, all the congregations which are under native ministers, meet the entire expense connected with public worship.

In Polynesia also the native pastors are a great help, and in most of the islands native Christians have been the pioneers of the foreign missionary. The civil war in the Samoo group has come to an end, and a settled government is being established. On Mare and Lifu, the two larger islands of the Loyalty Group, the work of the mission has been allowed to go on with but little disturbance. The contributions for the native teachers and for the society have increased; the ranks of the Protestants continue unbroken; while the results of the efforts of Popery are almost imperceptible. But at Uvea, persecution and violence, in various forms, have been directed against the Protestant party—in fact, in several villages, Protestantism has been stamped out. Mr. Ella has returned there after a short visit to England. The hopes inspired by the missions to New Guinea have not been disappointed:

Months have passed away, yet the present relation of the teachers to the people around them continues to be most satisfactory, while their influence for good is deepening and showing itself in various gratifying forms. A dark shade, in the early part of the year, passed over the path of Mr. Murray, in the murder of two teachers and their wives on Bampton Island. In the absence of definite information, it appears probable that the chief motive for this deed lay in the desire of the natives

to possess the teachers' property. But even this sad event brought out new and gratifying features, in the surprise and indignation which were expressed on the subject by the natives inhabiting the straits and the coasts of the mainland, some of whom were with difficulty restrained from taking summary vengeance on the aggressors. Notwithstanding these checks, the directors rejoice in the assurance that a great door, and effectual, is being opened for the Gospel in the island of New Guinea. Of this Mr. Murray's journals furnish abundant evidence.

That missionary had established a school on Darnley Island, in Torres Straits, and had commenced a mission at Port Moresby with bright prospects. The steamer Ellangowan, purchased and fitted by Miss Baxter at an expense of 3,150*l.*, had been sent out via the Suez Canal, direct to Cape York. A few days after, the two brethren who had been appointed to the New Guinea mission, the Rev. S. McFarlane and the Rev. W. G. Lawes, with Mrs. McFarlane and Mrs. Lawes, sailed for Sydney, en route for New Guinea. There were loud cheers after the reading of the report.

The Rev. Dr. RALEIGH then moved the following resolution:—

That the report, portions of which have now been read, be adopted, and that it be published and circulated. That this meeting records its devout gratitude to God for the large liberality which has supplied funds for carrying on the work of the society, and for the evidence of sound Christian progress in its fields of effort. It recognises with deep interest the auspicious aspects of the work recently commenced in the island of New Guinea, and the liberal and important provision which has been made for consolidating and extending the mission; and also the careful and thorough revision of the society's field of work in Madagascar by the deputation in conference with the missionary brethren, and the broad and wise arrangements for the future conduct of that mission to which that conference has led.

The speaker said that one of their practical dangers was the too ready assent to the proposition that the Gospel could be spread too far or too freely. Though there was little rude or violent hostility to the Christian cause, some, even in our churches, hesitated and held back. Sir Samuel Baker ridiculed the man-and-brother theory, and seemed to think that the soldier should go first, then the merchant, and somewhere after him the missionary. But those who knew the history of these things knew very well that the missionary never prospered but when he went first and went alone. (Hear, hear.) In reply to Sir Samuel they might point to Greenland, to the South Seas, and to districts of Africa. These were the observations of a gallant though prejudiced mind. But there was a respectful opposition in the shape of complete scepticism in regard to their entire purpose. It was said that in the most populous heathen countries there was settled law, literature, orderly civil government, industry, commerce, and that, above all, a religion—various in its forms, according to the characteristics of the race; but true in every form, and therefore acceptable to the Great Spirit; so that, therefore, they need not make such a stir. God was merciful, time was slow, humanity was growing, all would come right at length. He hoped this spirit would not spread among them, for it would be a withering east wind to all that was freshest, noblest, and best in their glorious missionary enterprise; they must steadfastly and wisely oppose it. The heathen had some virtues, and it was not part of their work to quench any of them.

We do not deny the possibility of the salvation of the heathen, or of some of them, by the mercies of God and under the teaching of His good Spirit. We are quite sure indeed of this, that whatever salvation there is anywhere in human hearts, or working in human lives, is to be traced up to the same fountain head of Divine love, and comes to them or to us, known or unknown to them or to us, along the same channel of mediation and grace—(applause)—and we are very sure that any of the heathen who are saved will be as ready as the rest to cast their crowns at the Saviour's feet, ascribing salvation to Him that sitteth on the throne, and unto the Lamb. (Applause.) But how much knowledge in its intellectual forms may be necessary there or here for salvation, it is quite beyond our power and it is no part of our duty to say. (Hear, hear.)

Whether those who never heard of the incarnate Son of God, and His renewing Spirit, and of the gates of mercy set open to mankind after losing the battle here on their own darker field and lower level, shall have another opportunity presented to them by the infinite grace of God, is a question, again, that is beyond our settlement. There are men quite as evangelical as their brethren, and quite as earnest in their lives, who think the one way, and there are men who think the other. We must leave that, again, with Him.

But how could they believe that God was light and love, that He maintained a moral government, that His plan was perfect, that He was everywhere working for the best, and would in the end certainly secure it, unless they acknowledged that these were exclusively Christian ideas, and that out of this education would be evolved the final result that the creature itself would be delivered from the bondage of corruption into the glorious liberty of the children of God—

It sometimes occurs to me that if titles went always with things, we have, perhaps, as good a claim as any to the title Broad Churchmen. (Applause.) There are, perhaps, not many of us who very much desire to possess it with all its associations at present, while, on the other hand, it might appear, when we come to a residual analysis of these things, that some of those who think they are far wider than we might be found, after all, to be in narrowness, and to stand within the shadow of that bigotry which they so exceedingly abhor. Broad! Why, we are as broad as the world; we claim kindred with all mankind, and we are the persons who insist that all mankind shall be reckoned, none of them left out, for to us there are no lines of cleavage which we cannot easily overpass; there are no skins so dark that we cannot see some lingerings of the Divine light that fell at first from the face of the creating God upon

facts, that China was one of the great emigrating and colonising countries of the world, and that she was certain to have our material civilisation, and they form a tremendous argument for the evangelisation of that country. (Applause.) They had to lay their account to increasing hostility of the Chinese to foreigners, and to their prejudices against the Gospel, the converts to which throughout the empire could not be reckoned at more than 10,000. But in the Northern Province, where some fifty missionaries were employed, some 1,800 Chinese had been gathered into the Church of Christ as the result of twelve years of mission labour, and of these more than a hundred were actually engaged on their own mission staff as preachers and agents. One of the British ambassadors in the capital, a little while ago, was asked by Prince Kung, the Prime Minister, what he thought about Christianity. Prince Kung said, "Shall we be obliged to embrace Christianity?" and the ambassador, it is said, made this very significant reply, "Christianity is a great fact, and I do not see how you can help it." (Applause.) Mr. Lees concluded by referring to a touching incident that occurred in connection with the return home of one of his colleagues, the Rev. William Hall, of the Methodist New Connexion Mission:—

It was the day before he was leaving, and an old Chinaman came in attended by a number of his companions to say farewell to their pastor. Said he, "We want to say 'farewell.'" Why, bless the good man! they had been in again and again to say "Good-bye." "I am," said he, "an old man; I cannot go with you to England; I wish I could go to England and America, and tell the English and American Christians what I feel; but I cannot go; and these young men here—whether they will ever go I do not know, but at any rate, they won't go just now; and we have agreed to send a message to the Christians of America and England, and we want you to deliver it. Tell our friends yonder we shall never see them on earth, but when we get to our Father's house we will go up and down and look them up, and there, in the presence of Jesus and the holy angels, we will thank heaven for what they have done for us."

The glorious old man had gone—he had heard of his death since he came to England—gone to meet those who had gone before, and who had lived and laboured for China. My friends, who among you will be sought by these Chinese converts? What Chinese Christian will seek you and thank you for what you have done, for what you have given, for the prayers you have offered, and the earnest consecration you have witnessed for Christ in this great cause? Oh, shall it be that not only the convert, but the Master Himself shall come, and thank His servants, and place upon your heads the crown of everlasting life? (Applause.)

The Rev. Dr. STROUGHTON, in supporting the resolution referred to the presence of Dr. Moffat among them, who had been spared to them, though Livingstone had been taken away. They must all feel that Great Britain had done itself very great honour by causing that distinguished man (Livingstone) to be entombed beneath the marble pavement of Westminster Abbey. When Livingstone was on a visit to Newstead Abbey he was requested to plant a memorial tree. He did so, and that tree is still flourishing. The people in the neighbourhood pointed to it as Livingstone's tree, and while it was there, flourishing and fair, they could not but look upon it as the emblem of his fame whom God had taken to Himself. Dr. Lightfoot had satisfactorily shown that whatever might be the difficulties and discouragements connected with their work in the present day, they were not connected with the work of Christian missions in the first three centuries. In one respect modern missions would bear favourable comparison with those of ancient times in the greater intelligence and better education of their converts. Their mode of presenting the case had also somewhat altered since the earlier days of the London Missionary Society, whom the heathen were represented as perishing, and there was more romance in the work. But he felt that their work did not depend at all upon their believing that all the heathen would perish; but upon their laying hold of the great commission which the Lord had given; and whatever might be the future state of the heathen, it was for them to go and preach the Gospel to every creature. (Applause.) In former times if the truth did not lay hold of the advocates of missions intellectually, the truth laid hold of them with a power we do not feel; and he hoped his young brethren in the ministry would carry away the thoughts impressed on them that morning, and see that they rekindled the flame upon the missionary altars of their churches. (Cheers.) The speaker then made some reference to Sir Bartle Frere, who coming among them uninvited and unexpected, his testimony was all the more welcome, and to the Dean of Canterbury, whom they would all be delighted to hear.

The collection having been made, and a hymn sung,

The Dean of CANTERBURY (Dr. Payne Smith) then moved the following resolution:—

That this meeting gratefully recognises the hand of God in the increase in number and the advance in mental and spiritual qualification of a native ministry; in the growth of the native churches in their capacity for self-management, and in the measure of their self-support; and especially in the increasing development among them of an earnest aggressive spirit, leading them to be the pioneers of the Gospel among their heathen neighbours. That the Hon. Arthur Kinnaid, M.P., be the treasurer; that the Rev. Dr. Mullens be the foreign secretary; and the Rev. Robert Robinson be the home secretary for the ensuing year; that the lists of the directors and of the board committee, nominated by the annual meeting of directors, be approved, and the gentlemen therein named be appointed.

Though this was his first appearance on their platform, he had been interested in their society from his earliest days, owing to the great work carried on by Mr. Ellis and Dr. Moffat, and to their writings. The difficulties of missionaries were great. For one thing, they had to acquire languages that had never been reduced to writing, to make them written languages, and to translate the Word of God into them. Then he was glad to see signs of the value and necessity of native missionaries, whose elevation as regards their mental and spiritual qualifications was an important point. It was impossible to cover all these foreign countries with the means of grace unless a large proportion of the missionaries belonged to the inhabitants themselves. That society had in Madagascar fifty ordained ministers and 3,000 native teachers. It is by machinery such as this that a great country like that could be brought over to God. In these days, in which the growth of mental culture was certainly to a very considerable extent lessening the influence that was at one time felt in missions, it was a great thing that they could point to an example like that of Madagascar, where God, in so remarkable a way, had watched over His own work. It is said there were about 300,000 native Christians in Madagascar—(applause)—a fact which showed that God's blessing was not withheld from the missionary; that God would work in His own way, and bring men and nations to Himself through means that might seem inefficient; that He would work through them and by them, and bring about in due time a full harvest. But they must have patience, and there would always be a struggle in extending the Gospel; but there was no reason for disappointment. It seemed to him that the answer to the question whether they ought to maintain the missionary cause or not, did not depend upon the inquiry what heathenism was, but what Christianity was. If Christianity was the great blessing they believed it to be, then they were bound to carry it to all other people as being God's greatest blessing and gift to mankind.

The more we feel ourselves, the more anxious we shall be to carry this greatest gift of mankind to others, that gift of which St. Paul said that when Christians once knew what it was, if they were to lose it, they would be of all men most miserable. Not that they would be below other men in civilisation; not because they would be behind other men in their mental culture. No; they would be well-cultured men; but because they had lost the supernatural knowledge of the Gospel and those hopes which it inspires in us; because they had lost that part of it which comes directly from God, and is not mere human culture or the result of mere human inquiry or thought; because they had lost these, they would feel that they had lost the one thing that made life a blessing, that ennobled man and gave him peace here and a certainty for the life to come. It is then in our knowledge of what Christianity is, that we shall find an answer to the question, ought we to carry this blessing to others? If we feel how great a blessing it is we shall feel that we ought to bestow it upon them; and still more when we consider that the outpouring of the missionary spirit that certainly has marked all other denominations of Christians during the past portion of this century has been followed by a great outpouring of God's blessing upon us at home. We are none of us where we were, and possibly if it had not been for all that the different denominations had endeavoured to do for their heathen brethren, the advancement of Christianity, which is an uphill fight now, would have been far more difficult, that it would perhaps have been quenched, unless the fire of love had been burning in men's hearts, and making them ready to carry the Gospel to other lands. But for that, I believe we should be far colder—and we are cold enough now—than we are at present, and the works that are now carried on with energy and success at home would be languishing. I believe that if we were to exert ourselves more in the missionary cause, our difficulties at home would to a great extent disappear. In the missionary cause, we may find common ground. There is a reality and an earnestness about it—a reality about the sacrifices that it calls upon us to make, and an appreciation of the real, vital truths of the Gospel, that would bring us much nearer to one another than we are now, and would do away with those difficulties as regards men who believe too much in the way of superstition, and the men who believe too little because they are sceptical upon all points. I believe that the great remedy for these evils—the remedy for the want of unity amongst those who do believe, and for the want of belief in others—would be found in a more earnest endeavour to spread the light of Christian truth in other countries. (Applause.) Feeling this, it has given me very great pleasure to be here to-day upon the platform of a society that has laboured so successfully in Christ's cause, that has a right to claim to itself some of the most important portions of the surface of the earth, and is placed, where it has been blessed by God in carrying through the word of His truth. God's blessing is not confined to the missionary operations of this society or of that. It is poured out upon all those who love the Lord Jesus Christ in sincerity, and who are willing to labour for Him. (Applause.)

The Rev. J. P. CHOWN, of Bradford, in seconding the resolution said it was impossible to stand up, though it may be only for a few moments, in connection with a meeting such as that so wonderfully representative, so gloriously united, so thoroughly evangelical, earnest, and sanctified in its tone, without feeling how great and glorious a fact in the history of the world their great missionary enterprise was to-day. (Cheers.) To those who complained that their religious zeal was expended on such distant objects, he would reply that those who did the most for those abroad also did the most for those at home. Their religion was like the sunlight that was bathing and flooding the world in its May-day glory; it extended in the brightness of its beams to the utmost circumference of the earth, but was brightest and warmest

upon those who were nearest to its influence and power. Religion should begin at home, but it should not be left at home, and there were some people who were afraid of its going abroad lest it should be appealed to. Besides, a friend had informed him that of the May meetings nearly two-thirds were held to promote home missions of some sort. They were told that their success in the mission-field had been comparatively little. But they were not to be dependent on success. Still, God had given them far greater success than they might reasonably have expected—

Now the apostles, as we all know, were endowed with wonderful powers, miraculous gifts, wonderful bestowments of special favour and Divine love, and if they had difficulties they had advantages in those amongst whom they laboured. But I have seen it stated, on grounds which I believe could not be controverted, that at the end of the first century of apostolic missions, there could not be more than 100,000 converts in the churches. I have also seen it stated on equally certain ground that in seventy years from the time when William Carey baptized his first converts in India and Burmah, the converts in Christian communions amounted to at least 50,000 (the nominal Christian population amounting to 150,000), and if you take what has been done and what will be done in the remaining thirty years, when that period shall be completed the results of modern missions will appear satisfactory, and present a triumphant comparison with the labours of the apostolic missionaries themselves. (Applause.) There is one other point that, though it may be humbling to us at home somewhat, it becomes us to remember. Dr. Mullens tells us that, if you take the ten years from 1852 to 1862, you will find that there has been an increase in the churches in India (excluding Burmah) of from 18,000 to 31,000—nearly double the number. But, deducting from that more than you really need to deduct, suppose that you have an addition in those ten years of 50 per cent. Now, taking the statistics of various religious bodies for ten years, I think you will find that while the increase in India is about 50 per cent., it is only 26 per cent. in the churches in our own land. Then let me say that what I have mentioned does not take into account the translations of the Word of God; it does not take into calculation the education of the young; it does not include any estimate of all the social and moral results that have been produced in so many ways that they cannot be described here. But when we look at results such as these, that are not fiction, that are a reality upon which we may build our assurance of what is yet to come, we may take our harps down from the willows—if they have been hanging there—and sweep their strings with joyous utterance to the song, "The Lord hath done great things for us, whereof we are glad"; and we shall hear the Divine response in words that may inspire to nobler faith and larger expectations, "Ye shall see greater things than these." (Applause.)

The CHAIRMAN announced that, owing to the advanced period of the afternoon, the Rev. E. Lewis, from Bellary, Southern India, would not deliver his address.

Mr. HENRY WRIGHT moved a vote of thanks to the Chairman, which was carried by acclamation, and briefly responded to.

A hymn was then sung and the meeting terminated at half-past two o'clock.

Prince Bismark leaves for Varzin to-day, but will probably not remain there above a fortnight. He will then, by medical advice, proceed to some watering-place, presumably to Kissingen.

CARILLON CHIMES IN THE CITY.—It has often been a matter of surprise to English travellers, when listening to the melodious carillons in the lofty and elaborately ornamented belfry-towers of Ghent, Burges, Antwerp, Amsterdam, and other mediaeval cities of Belgium and Holland, that so little has been done towards introducing chimes of this description into this country. Of late they have, however, been adopted at the new Town Halls of Bradford and Rochdale, also at Worcester Cathedral. This good example is about to be followed in the City of London, as a carillon set is being manufactured for the new Wool Exchange (a large range of halls and offices in Coleman and Basinghall-streets, part of which was recently secured by the wool-brokers of London for twenty-one years). It will consist of fifteen bells which will chime, at frequent intervals, a series of tunes varying with the days of the week, such as "Sicilian Mariners," "The Blue Bells of Scotland," "Home, Sweet Home," &c. This addition to the architectural interest of the city is mainly owing to the energy of Colonel Angus Croll, formerly Sheriff of London and Middlesex.

THE ANNEXATION OF FIJI.—According to a Melbourne telegram, the terms on which the cession of the Fiji Islands are offered to this country are that the King is to retain the royal title and receive a pension of 3,000*l.* per annum, other chiefs receiving sums varying from 20*l.* to 500*l.* The British Government is at the same time to assume the financial liabilities of Fiji, and the ruling chief is to be recognised as the owner of the land. Lord Kimberley's despatch to Commodore Goodenough and Mr. E. L. Layard with regard to the cession of the Fiji Islands says the utmost care should be taken that the chiefs thoroughly comprehend all that is proposed on a subject which is so likely to be productive of difficulties hereafter. Glancing at Colonel Smythe's report to the effect that more than two-thirds of the native population are given to cannibalism, strangulation of widows, infanticide, and other enormities, Lord Kimberley observes that it should be ascertained whether any material improvement in these respects has taken place during late years, and whether the suppression of customs which could not be tolerated under British rule would be attended with danger or difficulty.

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The Nonconformist.

WEDNESDAY, MAY 20, 1874.

SUMMARY.

THE Emperor of Russia has been spending a week in England as the guest of Queen Victoria and her subjects, and he takes his departure to-morrow. The visit seems to have been in every way satisfactory. His Imperial Majesty appears to be quite touched by the hearty welcome given his only daughter, the Duchess of Edinburgh, in this country, as well as by the warmth of his own reception. As is usual with foreign potentates who come amongst us his time has been busily occupied. A State banquet, a State ball, and a State concert have introduced His Majesty to the upper classes; the grand *fête* at the Crystal Palace afforded many thousands of the well-to-do population an occasion for seeing and cheering the Czar, and himself of enjoying a beautiful spectacle such as no other country can offer; the public visit to the City introduced His Majesty to the masses of the population; and his trips to Aldershot and Woolwich will have given him some idea of our defensive resources. There has been more disposition among the public to pay homage to the man, the father of the amiable princess who has come to reside amongst us, and the liberator of the serfs, than to the Emperor of All the Russias; and there can be little doubt that His Majesty's visit will have considerable effect in drawing closer together two great nations that have everything to gain and nothing to lose by cordial relationship.

Perhaps the most important Parliamentary event of the week has been the debate on Mr. Trevelyan's motion for leave to bring in a bill for extending household suffrage to the counties, which was supported by Mr. Ferster in a very effective speech, but left to its fate by the Moderate Liberals, including Mr. Lowe, whose vote was given against the proposed reform, while the Marquis of Hartington, the nominal leader of the Opposition during Mr. Gladstone's absence, did not take part in the division. We have commented upon this significant debate below. We gather from this

incident that the Liberal leaders are as little agreed upon their future policy as when the constituent bodies gave Mr. Disraeli a majority. It is no great disadvantage to the cause of reform that this should be the case.

Legislative proceedings are as dull as ever, and hon. members who have given up their time to discussing the provisions of the Registration of Births and Deaths Bill and the Juries Bill—both perhaps necessary measures, but not adapted to arouse excitement—deserve great credit. Our Parliamentary correspondent describes elsewhere the chief incidents of the week. The Lord Chancellor is threatened with the fate he has so often prepared for other law reformers. Both the Scotch and Irish judges object to a new Court of Appeal for the three kingdoms, each preferring the House of Lords as the final tribunal. Of course, if their views are to be deferred to, the beneficial work of last session as embodied in the Supreme Court of Judicature Act, will have to be undone, and Lord Cairns must withdraw his bills, now before the peers, for effecting law reforms in connection with the Scotch and Irish Courts. We hope this calamity will be averted.

There is some hope that the deplorable labour conflict in the Eastern counties will soon be terminated by an arrangement. By the advice of Mr. Morley, M.P., and other wise counsellors, the Lincolnshire Labourers' League have consented to erase their three objectionable rules relating to strikes and the minimum of wages being 18s. per week, and to insert a clause in their rules providing that there shall be no strike of the members of the League for an advance of wages without a previous notice of either two or three months being given to the farmers. But it is in the district around Cambridge rather than at Lincoln, where the difficulties are greatest, and the farmers most opposed to the claims of their hands for liberty of combination. But apparently the occupiers of the soil still think that they can dictate terms to their labourers. If so, they should carefully read an article in to-day's *Times*—certainly no enemy to the farmers—in which they are distinctly told that if they do not admit the principle of arbitration, they admit nothing, and that the claim of the peasantry to combine for common objects is one of those claims which once made are never abandoned. We are glad to see that the Congregational Union last week passed a resolution, which, though not pretending to give an opinion on the merits of the present difference, expresses strong sympathy with the labourers in their demand for freedom of association.

The consequences likely to flow from the introduction of a bill abolishing patronage in the Church of Scotland, as anticipated by us in a separate article, are already beginning to appear. At the closing meeting of the United Presbyterian Synod in Edinburgh yesterday, it was agreed to petition Parliament against the Duke of Richmond's bill, the introduction of which at the present juncture is spoken of as only making more urgent the simple demand for the disestablishment and disendowment of the Church of Scotland. The *Times* does not give the President of the Council much encouragement, and speaks of the bill as a rather disagreeable surprise to the people south of the Tweed, as well as a warning:—"Yet we cannot forget that similar changes are in progress in all the Churches—Roman, German, Swiss, Anglo-Irish, and now Scotch; everywhere people are left more and more free to choose and to manage religion for themselves. How long will it be before the tide reaches us? It will probably be a good long time. The present generation of patrons may make itself easy; but the day will come at last, even though we be as unlike all the rest of the world as we are told we are."

We report elsewhere the anniversary meeting of the Peace Society, to which a report was presented, described as "the most encouraging ever issued" by that association, owing to the successful labours of Mr. Richard, M.P., in promoting the cause of international arbitration, especially on the continent.

Foreign news, as well as home news, calls for little remark. The Ministerial crisis in France continues. M. Goulard has not yet succeeded in forming a Cabinet. Either the Legitimists must consent to constitute the country under the Septennate, or a dissolution must come. Apparently, they are quite as prepared for the latter alternative as the former. It would seem that the war in the Basque provinces is on the point of being renewed with vigour, and that Marshal Concha having collected supplies, is threatening Estella. Though the energy of the Indian Government has provided ample stores of grain in the famine-stricken districts, and the agency for their distribution is well organised, the prospects of Bengal as well as of other

parts of India are still very gloomy. The latest reports speak of the recent sowings as "withering for want of moisture." "The country is imploring rain," which means that the future crops are in peril, and that the famine may not cease even with the present summer.

THE FALL OF THE DE BROGLIE CABINET.

"You are in for a year," said M. Thiers to a member of the De Broglie Cabinet, on the day when the latter statesman took office after having overthrown the Thiers Government. The conjecture has been verified, with the slight exception that ten days are wanting to have fulfilled the period predicted by the former President. The Duc de Broglie has been out-voted by a majority of sixty-four, has, together with his colleagues, resigned office, and now holds his place only until his successor shall be ready to take it. The event was not altogether a matter of surprise to Parliamentary politicians in France. It was surmised, indeed, that M. de Broglie might probably surmount the crisis which threatened him, as he had already done several foregoing ones. But permanent success in the project he was attempting to realise was out of the question. His Parliamentary power was based upon a majority consisting of several distinct parties whose final objects were irreconcilably opposed—all of which, moreover, were seeking to employ the authority with which they had been invested outside the range of work which had been committed to them by the electors. They were not chosen, as all the world knows, with any view to their becoming a constituent Assembly. They owed their position exclusively to the exigencies of France at a moment when she was overridden by German troops. Their mission was to make peace with the foe, and to use such means as they could command to carry its terms into effect. Nobody thought at that time of putting into their hands a decision of the question what should be the permanent form of Government which France should assume. Accordingly, members were elected without the remotest reference to that contingency. Legitimists, Orleanists, Bonapartists, Republicans—all sorts of responsible men—were chosen without much reference to their speculative professions on constitutional questions, but with the one primary object—of relieving the country from the miseries of war.

The National Assembly, however, having, under the wise statesmanship of M. Thiers, achieved the object for which it had been elected, was reluctant to surrender to the constituencies the authority which had been conferred upon it. The large majority were Monarchists, and they recoiled from the prospect of definitively organising France as a Republic. Perhaps M. Thiers was to blame, in the first instance, for recognising the legitimate power of the Assembly as a constituent body. Certain it is that his proposal to give durable form to the existing Republic cost him the office which he had so successfully filled. Under the leadership of M. de Broglie, the Monarchists of the National Assembly, disregarding all expression of the will of the French people at several successive single elections, rose against him, and unceremoniously, not to say ungratefully, ousted him from his office. M. de Broglie was selected by Marshal MacMahon, who succeeded M. Thiers as President of the Executive Power of the Republic, to form a Government. He did so, seemingly in the confident conviction of being able to supplant the Republic by a Constitutional Monarchy. Whether, if he had taken the right means towards the accomplishment of his purpose, and had eventually succeeded in it, France would have sustained any loss calculated to inspire her with regret, may be open to question. But it became too apparent that M. de Broglie sought to overrule the increasing inclination of the French people, and that in doing so he was unscrupulous as to the means he employed. During nearly the whole of his ministry it appears to have been his determination, if possible, to suppress the predominant sentiment of the nation. He began with a change of projects; he laboured to undermine the independence of municipalities; he assailed the freedom of the Press; he connived at, if he did not secretly favour, the pretensions of the Comte de Chambord; he originated the Septennate, and he busied himself in organising constitutional powers evidently intended after awhile to lead back the country to hereditary Monarchy. For this purpose he had three Bills—one for the curtailment and regulation of the electoral franchise; a second for a new organisation of municipal bodies; and a third for the constitution of a second Chamber. These bills had been referred to a committee, and a report in

their favour had been agreed to. It seemed as if the Government was on the eve of triumph. But this Parliamentary conspiracy against the liberties of the French people suddenly collapsed, and the De Broglie Cabinet is no more.

The immediate occasion of the adverse vote of Saturday last was in this wise. Of the three Constitutional Bills the Duc de Broglie insisted upon taking that which was intended to affect the electoral law—the provisions of which would have disfranchised, it is calculated, some three millions of voters—into immediate consideration. He demanded that it should have priority over the other measures approved of by the Committee of Thirty. Indeed, he staked the existence of his Government upon the vote of the Assembly in relation to this matter. Now, as we have already intimated, a large majority of the Assembly are Monarchists, but they are Monarchists with a difference. Some are Legitimists devoted to the Comte de Chambord; some are Orleanists, anxious to bring to the throne the Comte de Paris; some are Bonapartists devoted to the cause of the Prince Imperial. All are opposed to any definitive organisation of the Republic. The projects of constitutional law devised by the Broglie Cabinet were presented with the ostensible view of organising the Constitutional form of the Government during the Septennate. They left the door open for monarchy at the close of that term, or even at an earlier period should the resignation or death of Marshal MacMahon favour an opportunity. But, meanwhile, a Republican form of Government would continue to exist. The project was distasteful to the Legitimists, who are said to have been instructed at the last moment from Frohsdorff to prevent at any risk the organisation of the Septennate. It displeased the Bonapartists, one of the main items of whose political creed is universal suffrage. And it presented an opportunity to the normal opponents of the Government, too tempting to be resisted, to avenge the overthrow of M. Thiers. The combination of these parties resulted in a large majority against the Government, and the subtle scheme of M. de Broglie's Cabinet has been dashed to pieces.

What will be the outcome of this crisis it would be very hazardous to predict. The formation of a new ministry will scarcely obliterate the strong lines of demarcation which divide parties in the Assembly. Whoever may be Prime Minister will find no chance of maintaining his post except by doing nothing. The probabilities, however, seem to be that the National Assembly is verging upon dissolution. No sure majority can be counted upon—no majority, that is, the members of which will cherish and work for a common purpose. There are antagonisms which every attempt at bringing the country under a permanent and definite form of constitution, is certain to irritate. The Assembly, having resolved to use its powers for ends beyond the scope of its legitimate authority, finds itself precluded from doing so by internal divisions. It is not by a legislature torn asunder by party dissensions that the will of the French people can be continuously stifled. This seems to be the present hope of France. Sooner or later, an appeal must be made to the electoral body, and the prospect which now presents itself gives some assurance that, sooner or later, the verdict of the French people will be given in favour of doing without a monarch.

THE COUNTY FRANCHISE.

MR. TREVELYAN deserves credit for bringing forward his Household Suffrage (Counties) Bill in a House of Commons which was sure to vote it down, but no one will say that in either the debate or the discussion did the official leaders of the Liberal party show to advantage. The public will not judge hardly statesmen, who finding themselves in need of rest did not travel from the other side of the country to take part in a mere demonstration, and the absence of Mr. Gladstone and Mr. Bright from the House this day week is only too legitimately accounted for. Yet the proposal, if not the measure, was one which had been commended to the House of Commons more than once with the authority of Mr. Gladstone himself, and we might therefore have supposed that it would have at least the vote of those who aspire to be his successors. But neither the name of the Marquis of Hartington nor that of Mr. Goschen is to be found in the division list, while that of Mr. Lowe, one of the most important members of the late Government, was recorded against the bill. It appears therefore that the official chiefs of the Liberal party were not agreed on the subject, and that one of them is prepared to deal with the claims of the counties very much as eight years ago he dealt with those of the towns. Mr. Childers and Mr. Stansfeld voted for the bill, and Mr. Forster supported it in a good speech, while Mr. Campbell-

Bannerman, who also spoke, represented in the debate a number of subordinate members of the late administration who afterwards voted for it. On the whole, however, the scene last Wednesday represented only too well the languor, discontent, and internal oppositions of the Liberal party in Parliament. A measure which the Government opposed with its whole strength was opposed also by a dozen Liberal members, among whom we need not say were not found any of the gentlemen who represent in Parliament the special principles advocated by ourselves and our friends. Evidently the Household Franchise (Counties) Bill is not going to be the rallying point of the existing Liberal party.

The debate of Wednesday last leaves the question of the enfranchisement of the agricultural labourer very much where it was before. The Conservatives have not committed themselves against the principle of the measure more deeply than they were already pledged. There was, perhaps, more than the usual amount of old-fashioned Toryism talked—the Toryism of naked hostility to reform as reform—but this was to be expected. The Conservative reaction, of which we hear so much, is nothing if it is not a reaction against moral ideas as applied to politics. Prove that a certain state of things is called for as a satisfaction to the sentiment of justice and equity, and you will have convinced a certain class of minds that it is dangerous; for, once admit that in politics there are moral reasons for change, and where will you be able to draw the line and arrest the movement? Still Mr. Disraeli, although well content that Mr. Salt should re-deliver Noodle's famous oration, and Mr. Newdegate show that to enfranchise the agricultural labourer would be to realise Archbishop Manning's aspirations, took good care not to set himself so resolutely against the claim of the labourer as to preclude himself from becoming its advocate in the future. The agricultural labourer, in Mr. Disraeli's view, is a person of whom any number of civil things may be said off-hand. Household suffrage would, the Premier has no doubt, work as well in the counties as it has done in the towns. The position of the labourer has improved considerably—as much as fifteen per cent.—his toil is less mechanical and irksome, and he is better lodged. At present his class is in movement, a movement which the Prime Minister can regard "without either distrust or fear." Mr. Disraeli's optimism, perhaps, carries him further than even the more active friends of the agricultural labourer would go with him. He must be presumed to have read the resolutions passed at Newmarket and elsewhere, in which a determined attempt is being made to starve the labourers into a renunciation of a right secured to them by law, and yet he can say that the stir among the labourers "does not arise in this instance from any sense of oppression."

This, however, is a question beside the main issue. Mr. Disraeli opposed Mr. Trevelyan's Bill, as he loves to oppose measures which may one day be passed against the serried array of party, upon a side issue. His great objection to the bill, he said, was that it proposed to invest large classes of the community with the franchise, without providing for a general redistribution of seats as the consequence of such a measure. Having developed this objection by the aid of statistics of population and representation in Parliament, Mr. Disraeli condescended to dedicate a few words to the sentiments of his habitual supporters, and to deprecate that organic change which his previous admissions had justified. "This is an old country, a country influenced greatly by tradition, a country that respects authority from habit, a country which expects in the constitution of political power, that it should be invested as much as possible with a venerable character." This kind of stuff—"flap-doodle"—a brother novelist of the Premier has designated it—"the stuff that fools are fed with"—is sure to elicit the "Hear, hear," of a House of Commons like the present. Dr. Johnson once explained the reason of a worthless book by saying of the author and his readers, "His nonsense suited their nonsense." The words we have quoted are only Mr. Disraeli's nonsense, in so far as he is its author. He has made it the business of his life to study the weaknesses of his fellow-creatures, and he knows what will suit every phase of the time, and every aspect of character. But, as he often reminds the House, he does not hold himself bound to justify, or even remember, every foolish thing he may find it convenient to say. It was Mr. Disraeli himself who gave the rated householder in the counties the right to demand the suffrage, by giving it to his brother in the towns; and he must have been mocking the intelligence of his hearers when he described as likely to "disturb the political conscience of the country,"

the very measure which is necessary to tranquillise it. The Minister's reasons, however, were sufficient to satisfy those who were already convinced, and the agricultural labourer has by this time learned that with the exception of three members, the whole Tory party—the tenant farmer members—as well as landowners and grooms-in-waiting—have united to exclude him from representation.

Since the division the *Times* has published some letters from a favoured correspondent, to whom it gives the honours of its most prominent type, and who justifies the rejection of Mr. Trevelyan's bill on the ground that it would aggravate the existing inequality of the representation, inasmuch as it would leave such contrasts as a constituency of 2,000 and a constituency of 50,000 voters possessing the same right of representation in Parliament. It is difficult to regard such an objection as serious; its proper place seems to be rather in a speech by Mr. Disraeli than in a grave political discussion. Nobody is ignorant that whenever the county franchise is assimilated to that of the boroughs, there must be a great redistribution of seats. The real purpose of the letters of "C." in last Friday's and Saturday's *Times* is to recommend the cumulative vote, a device which is in great favour with the leading journal. The cumulative vote of which we had experience at school board elections may have all the merits which its friends ascribe to it, but those merits are not to be foisted into this discussion. Whenever Parliament is prepared to take up the enfranchisement of the county householder as a practical question, the allocation of seats will have to be determined on the basis of population. Mr. Disraeli was only following his *métier* last Wednesday in raising the bugbear of equal electoral districts with which to terrify all but a few of the largest boroughs in England. Perhaps when we come to close quarters with the proposal, it will not seem more terrible than those of household suffrage and the abolition of property qualification did a few years ago. What Mr. Disraeli refers to as the disfranchisement of boroughs is nothing but the recomposition of the constituencies. Such recompositions have taken place repeatedly in the memory of persons of middle age. Within the last five-and-thirty years all our boroughs have been frequently subjected to this kind of change by having large additions made to the number of their voters, sometimes by the enfranchisement of new classes, and at others by the enlargement of the borough boundaries. But Mr. Disraeli has not shown that there is any necessity for a general breaking up of our borough constituencies in order to do justice to the country as a whole. By every measure of Parliamentary reform several small boroughs are deprived of a separate representation, and this will again be found necessary. But if borough representation is adjusted to population, the necessity of forming equal electoral districts will disappear, while the enormous increase of representatives given to London, Liverpool, Manchester, Birmingham, Glasgow and other great towns will redress an injustice of long standing.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

Mr. Gladstone was in the House of Commons on Thursday night for the first time since he walked out after making his too indignant reply to Mr. Smollett. He looked all the better for his season of retirement, and chatted in the gayest manner with the friends who clustered round him. Mr. Disraeli was not there, he being engaged on the same errand as that which had brought Mr. Gladstone up to town—to wit, the duty of attending the banquet at Windsor in honour of his Majesty the Emperor of Russia. Other distinguished members were for a similar reason absent, and the House had a listless preoccupied air about it which prognosticated a count-out. In fact, it was currently stated that in order to give the Speaker an opportunity of attending the banquet, a friendly count-out would be effected. It might have been done while Mr. Selater Booth was introducing the Registration of Births and Deaths Bill.—Births marriages and deaths being apparently incidents of such small human interest, that hon. members did not care to stay to legislate upon them. But after Mr. Lyon Playfair had made a speech in which he objected to the bill, chiefly on the ground that it did not go far enough, it was read a second time, and the House resolved itself into committee on the Juries Bill.

Considering the technical nature of this bill, it was, for the succeeding seven hours, discussed in a marvellously large committee. The lawyers formed the majority of those present; and towards mid-

night Mr. Sandford, who had something to say, and who failed to get a hearing, made this fact a *casus belli*, and in the interests of the lay members who had not found an opportunity of stating their opinions, he moved that the Chairman report progress. It was on the clause which provided in certain cases that seven jurors might be empanelled instead of twelve. This it will be remembered was a leading feature in the bill of Lord Coleridge, introduced when he was Attorney-General. But the opinion of the committee was on Thursday so decidedly against it, that Mr. Lopes, upon whom the mantle of the ex-Attorney-General has fallen, abandoned the clause. Mr. Sandford withdrawing his motion, considerable progress was made in the bill in one of the steadiest sittings the House has suffered this session. There is little doubt that in its amended form the bill will become law before Parliament is prorogued.

On Friday night there was a little sparring between Mr. Disraeli and some very old adversaries of his. Sir Wilfred Lawson asked when the Government were, in accordance with the pledge given by the Premier at the time of the debate raised by Mr. Hanbury, going to lay before the House of Commons a statement of their policy in relation to the Gold Coast. Mr. Disraeli, who is notoriously a great stickler for the preservation of the forms of the House, referred to a statement made by Lord Carnarvon in another place, and seemed rather inclined to ridicule Sir Wilfred Lawson's assumed ignorance of what had passed there. This brought up Mr. Horsman, who has been exceedingly quiet all the session, but who now reminded Mr. Disraeli of his promise that the statement, when ready for publication, should be made in *both* Houses of Parliament. Mr. Disraeli retorted that it would in due course be made "in both Houses of Parliament"—the Commons hearing it when the subject was broached in Committee of Supply. Mr. Roebuck, who, unlike Mr. Horsman, has, since his return to Parliament, shown himself very ready to rise, interposed with insistence upon the fact that Mr. Disraeli had promised, "as soon as the Government had matured a plan," to lay it before both Houses of Parliament. Mr. Horsman getting up again with a printed piece of paper from which he proposed to read Mr. Disraeli's own words, the House began to get excited; and if Colonel Barttelot had not, rather under false pretences, got the ear of the House on what turned out to be quite another subject, there might have been a scene.

The House was not, however, destined to pass a night without a scene, and of course it was furnished by the Irish members. Mr. Sullivan, who, though a recruit of this session's date, has proved himself to be possessed of a forty-Irish-member power, began it by a fierce attack upon the country of Robert Bruce, because Mr. Anderson, the member for Glasgow, had introduced his annual motion for the rejection of the vote for Queen's Plates at Irish races. What followed was lively enough, but it was dull as compared with the row that arose a little later, on the vote for the salaries of medical officers in convict prisons. It was Mr. Sullivan again who trailed his coat before the committee, and implored members to tread upon it. His observations were listened to with patience till he incidentally observed of the particular medical officer he was attacking, that he was "a mere creature of the authorities." The Chief Secretary for Ireland indignantly protested against such language, and declined to make any observations in reply to Mr. Sullivan's speech, "leaving it to the sense of the House of Commons." The House unmistakably showed its opinion on the case, which grew to be much complicated by the inability of Mr. Sullivan and his compatriots to see that he had been guilty of personality, even though he had not said more of the medical officer in question than that he was "a mere creature of the authorities." Matters were developing themselves in all sorts of unexpected quarters, the original question of Mr. Sullivan's lapse getting mixed up with other personal charges, levelled, or supposed to have been levelled, respectively at Sir M. Hicks-Beach and Sir Colman O'Loughlen. Finally everybody apologised to everyone else, even Mr. Sullivan withdrawing his remark, though still not clear that he had said anything that should have caused such excitement—and after a brisk interval of three-quarters of an hour the business of the estimates was proceeded with. It is said that amongst the English members a strong Home-Rule-at-any-price party is rapidly forming.

Mr. H. Herbert showed a disposition, on Monday night, to drag the House into another Irish squabble on a question of privilege. The *Morning*

Post had published an exceedingly indiscreet paragraph, in which it was intimated that the Speaker had expressed a strong opinion touching the style in which Irish writers have been conducting themselves this session, and Mr. Herbert wanted to draw the Speaker out on the subject. The right hon. gentleman, in a dignified reply, said he had seen the paragraph in question, and had not thought it worth notice, plainly hinting by his tone and manner that Mr. Herbert would have done well if he had acted in a similar manner. After this the House disposed of one or two motions, and went into committee of supply, making short work of the navy estimates. Of course, the inevitable Irish business followed, the reasonableness of which may be presumptively gauged by the fact that on a division, 31 voted with Mr. Butt and 215 against him.

PEACE SOCIETY.—ANNUAL MEETING.

The fifty-eighth annual meeting of the Peace Society was held yesterday evening, May 19, in the Weigh House Chapel, Fish-street-hill. The chair was taken by Mr. Henry Pease (formerly M.P. for South Durham), who was supported by the leading members of the society, including—Mr. Henry Richard, M.P., Sir Wilfrid Lawson, Bart., M.P., Mr. Frederick Pennington, M.P., Mr. Alfred Illingworth (ex-M.P. for Knaresborough), the Rev. Dr. Moffat (the eminent African missionary), the Rev. Mr. Horton, Mr. Edmund Sturge, Mr. Wm. Bradshaw, the Rev. James Long, Mr. John Ashworth, Mr. William Tallack (Secretary of the Howard Association), Mr. Charles Wise, Mr. Wm. Holmes, Mr. A. Peckover, Mr. Wm. Pollard, Mr. A. B. Hayward, Mr. T. Snape, the Rev. R. Shaen, the Rev. J. Waldemeaver, Mr. G. Savage, Captain Pim, &c., &c. The chapel was crowded throughout. Letters of apology for non-attendance were received from Mr. Alderman Carter and Mr. W. Pease.

Mr. HENRY RICHARD, M.P., in reading the report, called attention with thankfulness to the great progress which the society had made during the past year. It was the most encouraging ever issued by the society. The chief prominence in the report was given to the successful Parliamentary motion in favour of international arbitration, which was introduced into the House of Commons on July 8, 1873, and which was adopted by 100 votes against 90, although the Prime Minister (who cordially supported its general principle) endeavoured to set it aside for that particular occasion. That triumph was well earned by the friends of peace, who had, by a long and persevering public agitation, pioneered the way for its success. There were 1,165 petitions presented to the House in favour of the motion, signed by 207,391 persons. Many of the petitions being signed only by the chairmen of public meetings, or by the secretaries of local organisations, the total probably represented several millions of persons. The favourable reception of that motion had also, and within a year, borne good fruit on the Continent of Europe, where a similar motion, introduced into the Italian Parliament, at Rome, in November by Signor Mancini, was at once adopted unanimously by the Chamber and the Government. Another kindred motion, introduced into the Swedish Parliament in March, by Mr. Jonas Jonassen, was carried by 71 votes against 64. The committee, notwithstanding that those were important results, considered them but as initiatory triumphs in the great work of international peace, and pointed to the duty and the necessity of continued perseverance in the work of public propaganda to which they were encouraging incitements. The society was accordingly actively utilising its opportunities for disseminating its views by means of the platform and the press. As many as 300 meetings and lectures had been held during the year by the agents of the society, and a great number of pamphlets and tracts had been issued both at home and abroad. The society had not been content with home meetings, and with the foreign circulation of peace translations; but its secretary had spent three months of the past year in travelling through Belgium, Holland, Germany, Austria, Hungary, Italy, and France. His principal object in undertaking the journey was to endeavour to induce the influential members of foreign Legislatures to give practical consideration to the question of international arbitration. A most favourable reception was accorded to him in each of the above-mentioned countries, and in several of them promises were given that suitable opportunities would be watched for of formally bringing the subject before their Legislatures. That had been already accomplished successfully in Italy. Mr. Richard said that the principle of the society was marching on in spite of prejudice and scepticism. There was ground for encouragement in the increasing number of examples of the successful application of the principle to the adjustment of international disputes. In America the cause of peace

had lost one of its advocates, in the death of Charles Sumner; but it was to be hoped that his mantle would fall upon some worthy successor. It was pleasant to find that the journalists were now fighting out what the friends of the society had been striving for the last fifty years. The principle of arbitration which was now being applied so successfully to civilised nations, was also proving efficacious in nations lying outside the limits of Christendom. The question must march on in the path of progress, whoever might oppose it or stand aloof and revile; it must march on, for it was in harmony with the spirit of the age, with the requirements of civilisation, and with the designs of Providence; it must march on, for education was everywhere spreading, and in proportion as the intelligence of the people increased, so would the reason and consciences of mankind revolt against the reign of brutality and violence; it must march on, for in every country the people were rising more and more to have a share in their own Government; and in proportion as the people gained power, so they would use it to emancipate themselves from the most terrible and cruel form of oppression with which the earth had ever been cursed. (Loud cheers and applause.)

Mr. RICHARD then read the statement of the society's receipts and expenditure. Among the items were collections at annual meeting, 184. 5s. 8d.; subscriptions and donations, 4,589l. 10s. 7d.; a legacy of 1,000l., and three others of 19l. 19s.; the total receipts amounted to 6,183l. 11s.

The CHAIRMAN said the report would confirm the belief that any proceedings founded upon justice would command the Divine blessing; and although in the present instance that which was attempted many years ago, and thoroughly founded on New Testament doctrines, was no bigger than a man's hand, it had come to be something in the world which was worthy of notice; and it was not only worthy of notice because something had been achieved, but it was worthy of notice, for it was agreeable to the best feelings of the best hearts of mankind, and it was agreeable to the blessing which the Gospel dispensation was intended to confer upon mankind at large. (Hear, hear.) His heart was full of satisfaction at what had been already attained through the efforts of the society. It had pleased the Divine Providence that there should be a man raised up when any great and good cause required it; and there had been a man raised up to carry the banner of peace far and wide, one who had had to face great and innumerable difficulties that had been set before him. The gentleman at his right hand (Mr. Richard) desired no more from the friends of the society than that they should go on helping the cause they all had so much at heart, and only required a continuance of sympathy, of which some fruits had been seen that evening. (Loud applause.)

The Rev. T. G. HORTON (of Wolverhampton), moved the first resolution, which was as follows:—

That this meeting desires to express its cordial satisfaction at the success of the motion on international arbitration in the House of Commons during the last session of Parliament, and to convey its warm acknowledgments to Mr. Henry Richard, M.P., for his memorable speech, and those members of the House who by their voice and vote supported the motion.

He said that the society was not known so extensively as were many of the societies which had been holding their meetings during the present month, but it was one that deserved to be the best known of all the societies. (Hear, hear.) One reason why he had attended the meeting that evening was to pay his respects to their esteemed secretary. (Cheers.) Mr. Richard's name deserved to rank with that of Wilberforce, and with that of the great reformers who had striven for the happiness of the people. The object of the Peace Society was just this, to apply to international strife the same principles which in civilised countries were used for the adjustment of private and local quarrels. Time was when every man fought out his own difficulties personally. Civilisation had stepped in to redeem society and to remedy such things, and now its aim was to subject all disputes to a peaceful tribunal. That was a mode of action which would commend itself to everyone in the room, as it was based upon the very opposite principles to that of barbarism. It was not to be expected that great nations would bear and brook with perfect composure any attack upon their rights; but in every quarrel one party must be in the wrong, and the Peace Society contended that in all such cases recourse should be had first to the law of truth, and, when that had failed, then, and not till then, recourse should be had to violence. That such was desirable everyone would acknowledge. There was only one way of persuading the nations of the earth to accept such a principle, and that was by co-operating to establish some court of arbitration to which they were all willing to pay deference; and the efforts of that society seemed to be to try and persuade nations to take such a course. (Hear, hear.) Many nations had jumped at the proposal of the society even with greater alacrity than England had done, because, perhaps, they had suffered more from the ravage and scourge of war. He hoped that none would abandon the enterprise because the good they aimed at might be remote. Their position was unassailable by argument, and their feet were planted on the firm rock of righteousness, reason, and God's eternal truth. (Applause.) In the first place, as men of reason they should support the society. If the question at issue were a moral one it could not be properly settled by a mere appeal to arms;

Arbitration meant reason. It meant right instead of brute force. In the next place persons should be interested in the work of the society on the ground of political and mercantile economy. Nations that were military could never be quite free. Germany had lost all liberty for her citizens, and the postponement of social reformation for an indefinite period; so that their internal condition was worse than before their war with France took place. (Loud applause.) What did war mean in its financial aspects, but the most profuse expenditure? How rapidly millions of money were consumed during a war! what an immense destruction of property took place! thousands of families were speedily ruined, and they lost all that they had been accumulating for years. The savings of a country for many years might be swallowed up and lost in a short campaign. The national debt of this country was due to the war which had been entered into by our forefathers, for which not a single living man was any the better than if those wars had never been waged. (Hear, hear.) Standing armies were also very costly, for every nation that engaged in war must be armed to the teeth, and every new invention called for extra expenditure. In the interests of morality he pleaded for the Peace Society, for war was directly demoralising, and the maintenance of standing armies was a standing scourge of debauchery and vice in many countries. The garrison towns ranked among the lowest with respect to purity and virtue. The damage inflicted by the military system upon the morals of the community could not be estimated by anyone but the Omniscient Himself. There was another point—as Christian men and as Christian women they should assist the work of the society. He did not see how any of them could be otherwise than sympathisers with its object. The Gospel was directly opposed to war. One of the sweetest and most glorious titles of the Saviour was the Prince of Peace. (Applause.) When He came to men He came "meek and lowly, and riding upon an ass, and upon a colt, the foal of an ass, and there were branches thrown down at His feet, and there were hosannas of glory to God, and on earth peace and goodwill towards men." The Gospel was opposed to all the passions that led to war; it taught industry as the great antagonist of war. The year would be a happy one when the sword was turned into a plough-share and the spear into a pruning-hook. That was a consummation most deeply, most devoutly, and most continually to be desired. It was a consummation distinctly foretold in God's Word. Mr. Horton hoped that God might grant the society a large increase of helpers, and that He would hasten the time when

All crimes shall cease, and ancient fraud shall fail;
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend.

(Loud applause.)

Mr. GEORGE SAVAGE (of the Workman's Peace Society), said that with regard to this society the fields were ripe, and it was the labourers only that were required. As to the expenses of the great warlike system of England, of which the workman knew but little, he could say that 100l. per minute were required simply to sustain the system of armed force in this country, and not one-half that amount was spent in the interests of the labouring community. During the last nineteen or twenty years about two millions of men had been sacrificed in useless wars, and it was a shame to the Christian world that they had not taken that question more and more to heart. Had the Christian Church done its duty throughout the world, the question of arbitration would have been settled long ago. Had Christian believers only acted their part in carrying out their principles as the basis of Christianity, it would have rendered it impossible for sovereigns and statesmen to play with men as with chessmen, and to mangle them at their pleasure. There was a bond of union between the workmen of England and of the continent who did not sympathise with their rulers. There should be established throughout all nations a peace brotherhood, so as to set itself steadfastly against all forms of war, and against giving assistance to any Government engaged in it. (Hear, hear.) Something was wanting to be developed in them in order to bring about a greater amount of union amongst all workmen. If that were done, in a few years to come a condition of things would be arrived at that few persons in this country could now contemplate. He was sure there was no workman in England who was not entirely in favour of the principle of arbitration. He was desirous first of all to enforce that principle upon the English Parliament, and other countries would then follow the good example set. (Hear, hear.) That should be made a hustings question. He most cordially seconded the resolution, and in doing so believed he carried with him the suffrages of the vast body of working men in this country. (Applause.)

Mr. RICHARD then expressed regret at the absence of several members of Parliament who had promised to attend the meeting, and then announced with pleasure that Sir Wilfred Lawson would address them.

Sir WILFRID LAWSON, Bart., M.P., said he would read the resolution which had been put into his hands, which was as follows:—

That this meeting has heard with sincere pleasure the statements contained in the report as to the deep and general interest in the question of peace and international arbitration, which prevails on the continent of Europe and in America, and offers its respectful thanks and congratulations to Signor Mancini, of the Italian Chamber of Deputies, and Mr. Jonas Jansson, of the Swedish Diet, for the important service they have rendered to the cause by the motions they have carried

in the representative assemblies of their respective countries. The meeting further earnestly rejoices in the prospect that similar action will, before long, be taken in the Parliaments of Belgium and Holland and Austria and Hungary, as well as in the Congress of the United States of America.

He apologised for being late, and said it was impossible for any one to be in two places at one time, even for a member of Parliament. If it were possible he knew of several members who would be glad to be in two lobbies at the same time. (Laughter.) He was pleased to see such an enthusiastic audience to protest against the ludicrous position of this country at the present moment. When Her Majesty's faithful Commons assembled last February in St. Stephen's, there was an address from the Crown, and Her Majesty said that England was at peace with all the world, and that she was likely to continue so. The position of the country was very absurd, for soon after that speech the Ministers of the Crown said that they were in want of more men, more money, and more ships. (Hear, hear.) Could anything be more anomalous than that? National disputes should, he thought, be dealt with by men in a rational way, instead of the people voting more money to settle these disputes by brute force alone. (Hear, hear.) The poor men were those who had the largest share of contribution for these wars. In fact, it came from the public-house signs. (Laughter.) Many present might think he was not a good authority on that matter, but he tried to observe as much as possible as he passed through life. Some in that assembly might have noticed on public-houses the sign called the "Five Alls." They might not know what it was derived from. The sign was a very old one, and it meant first of all the king, who said he governed all; and then the lawyer who said he pleaded for all; then came the bishop, who said he prayed for all; then the soldier, who fought for all; and then there came the workman, who said he paid for all. (Loud laughter.) And so it was at the present moment it was the workman who paid the piper. They were bamboozled by clever statesmen. The bulk of the money for maintaining these national disputes was drawn by taxing articles which the workman consumed, and there was one particular article which was a very easy one for taxing, because it mystified those who indulged, because if the men did not consume that article the great statesmen could not impose upon them as they did. With respect to those taxes upon the working classes he might quote the description given by an American workman who said

Our parson he calls all these arguments lies,
And says they are nothing but fee to fum;
And all this talk big of our destinies,
It's one-half of it ignorance, and the other half rum.

It was pretty much the same in England as it was in America. There was nothing that seemed to please the bulk of the people in those countries which appeared civilised as that which was called ornamental murder. (Laughter.) There was nothing they liked so much as marching about on Saturday afternoons, and with all the ragamuffins in the streets running after them, and they fancied themselves soldiers. (Laughter.) It was very bad work and childish, and when a great foreigner came here from abroad there was nothing to show him and amuse him except soldiers. It was a very extraordinary way of treating one's guests to show them the way they were to be killed. Sir Wilfrid then said that it was necessary to go on steadily showing the folly of all that kind of thing, although they might be ridiculed and sneered at for doing so by people who did not understand what they were talking about. Their lives were none too long, and there was a very much better way of using them than by expending their time, money, and energy in conceiving the best methods of sending their fellow-creatures out of the world. (Applause.) It was necessary to teach the grown-up generation, for the young were taught already the principles which this society advocated. The young received instruction in those principles in the Sunday-school. The earliest hymn children were taught was:—

Children, you should never let
Your angry passions rise,
Your little hands were never made
To tear each others' eyes.

But it was to be well marked that Christianity was never intended for the young. When children came from school and got to about the age of sixteen or seventeen, they were told to take up a bayonet; and in this country the people had to be taught that Christianity was intended for the middle aged as well as for the young; and when that was understood, the Peace Society would no longer be required. (Hear, hear.) We were cowards unless we exhausted every means to obtain peace without fighting. When it was announced that war had broken out between France and Germany, he remembered that a member of Parliament had well remarked that this proved the folly of standing armies, for the war could never have arisen if the two Powers had not been preparing for it for years. And what did it all come to? Had the countries which had conquered much to rejoice about? They were in all sorts of difficulties of which we should hear more in future years. As to France, she was a nation now so low that none would do her reverence. In this nineteenth century of enlightenment, no more piteous sight was presented than by these two nations. They were not struggling even now to increase their commerce, but were devoting all their energies to prepare for another struggle ere long, like two dogs, instead of Christian communities, ready to fly at one another's throats;

They indeed appeared to realise those two texts, "hating and hateful to one another." He held distinctly that a standing army was a standing folly, a standing nuisance, and a standing danger. Those who sympathised with the Peace Society must strive to prove this, and make this question one for the ballot-box. He knew it would take some time to get people into that state of feeling. Neither of the political parties in the State would reduce standing armies until there was an overwhelming force of public opinion in the ballot-box ready to make them do so. The struggle would be a very long one; they might not live to see its termination, but he wished them to regard themselves as the elder branches, doing what they could for the younger branches, thereby doing something for the generations who were to come, and towards improving the welfare of the whole family of mankind. (Loud cheers.)

Mr. ALFRED ILLINGWORTH, in seconding the resolution, said that just in proportion as we exercised a peace policy in this country, so should we be able to exercise a favourable influence upon continental nations. It had been said we had in the present as in the previous Administration men who were profoundly convinced of the truth of peace principles; but, unfortunately, Cabinets and Governments were made up of very composite materials. Although he believed Lord Derby, as well as Mr. Gladstone, would strain every nerve to secure to this country the blessings of peace, and would exercise a potent influence on the continent in favour of that same policy, we could not shut our eyes to the fact that there was continual danger in large standing armies and expensive fleets. The last Administration tried to carry out economy of expenditure with efficiency. He did not believe it possible, nor desirable, that such could be done. Their object ought to be to assail the war system in its most vulnerable points. The gentleman who had seconded the first resolution had indicated the only course that was open to them. They must never forget that the House of Commons was packed with gentlemen interested in the war system. It was of the highest importance that this element should be eliminated from the House of Commons. They must be asked to sacrifice themselves, or else they must be sacrificed. At every election wherever the candidate was a volunteer, or connected with the militia or the regular army, they ought to hold him incapable of a seat in the House of Commons if they were intent upon pursuing this peace policy consistently. (Applause.) Referring to the settlement of the Alabama claims, he said the satisfaction resulting therefrom would have been general if a properly constituted tribunal had been previously appointed—a course he recommended to be pursued in future. He congratulated the meeting on the success with which it had passed off. The influence of the friends of peace was incalculable, for every man and woman ought to become an apostle of peace. If this were done, the time need not be distant when they might make the policy of this country a perfectly consistent peace policy. (Cheers.)

The Rev. Dr. MOFFAT, who was received with loud applause, said: It affords me great pleasure to see such a meeting as the present. To think that 1870 years have passed since the Prince of Peace came into this world, and that still nation is rising against nation, people are still as eager as ever to break each other's heads, and destroy each other—it is indeed very distressing. Surely every Christian heart, surely every heart that feels the love of God, must have compassion, and must pray that an end be put to these things. It is a very difficult work, indeed, to produce peace among mankind. They have been in the habit ever since Cain killed Abel of fighting with each other. It seems in the very nature of the human heart to quarrel and to fight; but it is very remarkable that it never occurs to one nation to fall into another course. I remember a chief in the interior of Africa calling together a number of chiefs of other tribes. He said: We have been fighting, and our forefathers have been fighting, and what good has come from it? Have we got richer, are we happier; come, now, let us go and bind our spears together, and let them be buried." But he could not find any willing to agree with him. However, it is a matter of surprise that there are so many councils in Europe, that there are so many wise men, so many capable, as well as God-like men and women, and yet that none of the nations are found to agree to lay down their swords, or beat them into ploughshares, and their spears into pruning-hooks. (Hear, hear.) If we think of the immense number of men engaged in that work, and the enormous amount of money collected from the working classes, it is hard to bear, and one cannot help having a not very comfortable spirit. We feel a kind of indignation at it, to think that there are so many thousands of noble men engaged in our armies in doing nothing, and who are supported by the working man, who lives by the sweat of his brow. Is that to go on always? Let us hope not. It is grand to hear what we have just been listening to; it is ennobling, it is encouraging, that there are spirits in the world, that there are in England those who deprecate war, and who endeavour to show that by reasoning there may be an end put to war. But we must look higher. What must the angels think? those ministering spirits that are here if we could but see them—what must they think in looking upon men of the same blood, men destined for eternity and possessing immortal spirits, to see their minds occupied devi-

sing schemes, and larger means of destruction, building devastations and all the rest of it, in order to destroy their fellow-men. Really it is too great to grasp; it is stupendously awful to think of. (Cheers.) War is detrimental, it is ruinous to the souls of men. We should not forget to take that view of it. Think of so many thousands whose thoughts are entirely engaged in war, who never think of warring against sin, but only how they can break the heads of their fellow-men. These reflections are most painful. I cannot enter into the subject in the way it has been put before you; but believe me I love peace. (Applause.) And I have been often engaged during a long life in the interior of Africa among tribes who gloried in war, in trying to bring about peace between contending tribes, and I have had more than once javelins hurled at me, not because I was a missionary, but because I was endeavouring to prevent bloodshed. I had opportunities of witnessing the salutary effects of the Gospel—the blessed Gospel. It is that which produces peace. If these men who are so taken up with war were to read their Bibles more, and think of hereafter, I think we should have greater numbers of advocates of this Peace Society. He knew of many cases where the effect of the Gospel on savage tribes had been remarkable in promoting peace. Its influence had been not only felt among those who had received it, but amongst strangers. A chief he well knew in addressing a tribe about to go to war said: "My friends, I have a question to ask you; you are going to war—what is war?" Receiving no answer he went on, "Allow me to tell you what war cannot do, what war has done, what it will do. War builds no houses, war cultivates no gardens, war sows no fields, war raises no fences, war raises no families. What is war? Go to the fields and look at the dry bones where you struggled and fought, and ask them what they were doing there, and they will reply, War destroyed us. Go to the weeping widow, and ask her why she weeps? and she replies, War devoured my husband. Ask the orphan, and it will reply, My father was eaten up by war. And you will go to war; going in the face of all that." "No," replied one, "we shall cease from going to war"; and in all that country there had been no war. Such was the blessed influence of the Gospel. Let us pray, let us labour that the influence of the Word of God may be extended, and then we may expect more peace than we now find among us. (Loud cheers.)

The resolution was then put and agreed to. Mr. T. SNAPE, of Liverpool, proposed the next resolution:—

That this meeting deeply deplores the unhappy war on the West Coast of Africa, in which this country has been involved without the consent of Parliament, and, in its judgment, without a just and sufficient cause, and desires to express its utter distrust of the policy of trying to promote commerce, civilisation, and Christianity by violence and blood.

He contended that we had not been justified in commencing the Ashantee war, and that we had set an evil example to the natives by the slaughter we had inflicted among them.

Mr. FREESTONE, of Manchester, seconded the resolution, urging Sunday-school teachers and all earnest Christians to do their utmost to promote the principles of peace, which were identical with those of the Gospel.

The resolution was put, and unanimously adopted.

Mr. RICHARD proposed a vote of thanks to the Rev. W. Braden and the deacons of Weigh House Chapel for their kindness in allowing the Peace Society the use of the building.

The motion was carried by acclamation.

A vote of thanks to the president closed the proceedings.

THE "CITY TEMPLE."

The Congregational church to which this name has been given, and of which the Rev. Joseph Parker, D.D., is the pastor, was opened for Divine worship yesterday. The church has been erected on the west side of the Holborn Viaduct, and is a building of striking appearance, whatever opinion may be formed as to its architecture. The Lord Mayor and Sheriffs of the City of London attended the ceremony in their robes of office. The congregation of which Dr. Parker is the minister have hitherto met in a chapel in the Poultry. This building, however, has had to come down, and the site was sold for no less a sum than 50,000*l.*, and a more appropriate place has been selected for the new edifice. The price paid for the new site was 25,000*l.*, the building itself has cost 30,000*l.*, and another 5,000*l.* will be expended in the fitting up, making a total of 60,000*l.* The new chapel will afford sitting room to 2,500 persons, while in the Poultry only 1,500 could be accommodated. It is stated that some 600 or 700 of the seats have already been taken. The interior presents a beautiful appearance, the pulpit being particularly chaste. The Corporation of the City of London voted 300*l.* towards the cost of this pulpit. Yesterday's proceedings drew together an audience which completely filled the chapel. The Lord Mayor and sheriffs entered punctually at twelve o'clock, and were accommodated with seats in the centre of the building. The sermon was preached by the Rev. Wm. Lindsay Alexander, D.D., of Edinburgh.

Later in the afternoon some 300 members of the congregation dined together, under the presidency of the Lord Mayor, at the Cannon-street Hotel. It was announced, amid much cheering, that Mr. Rylands had contributed 500*l.* towards the purchase

of a library for the new chapel, and 100*l.* to the building fund.

The LORD MAYOR, in a characteristic speech, made an earnest appeal to the company, and through them to the public, for aid in freeing the building from debt.

The speech of the day was made by the Dean of WESTMINSTER, whose health had been proposed in very kindly terms by the Rev. Dr. Kennedy, and received with enthusiasm by the company. The Dean said he begged to express his sincere thanks on behalf of the Church of England and of any other communion which might happen to be represented on that occasion, for the kind spirit in which the wish for their prosperity and health in their various undertakings had been expressed. It seemed to him that to be present on an occasion of that kind was not only one of the privileges of a clergyman of the Church, but also his bounden duty. These were many other means of expressing sympathy and kindness with Nonconformists which he, for one, would most earnestly desire to be carried out, but there were objections, difficulties, scruples, and even matters of etiquette, in the way which rendered it questionable, difficult, and indeed impossible, to do what was most desired. But as regarded the duty and the privilege of holding friendly and kindly intercourse, and having a true and Christian understanding, with members of other communions, there could be no doubt or question with any reasonable member or minister of the Church of England or any other Church in the world. When he heard some of the speeches which had preceded his, and when he was told of the splendid gift of the Corporation of London and of others to the new building, he could not help feeling that the time had almost approached when the consummation of a wish entertained by many eminent statesmen, and, he confessed, near to his own heart, would be realised, for something very like "concurrent endowment" had indeed been witnessed on that occasion; but when he knew that the Lord Mayor had graced with his presence the inauguration service, he began even to think of the probability of "concurrent establishment." Not venturing further into those thorny speculations, he would, however, claim for himself a hearty wish and prayer for the concurrent existence of all good Christian communities. That surely was an innocent wish and desire which might be lawfully entertained by any minister, whether Conformist or Nonconformist? When, as in this case, for instance, a clergyman of the Church of England regarded its past history and that of England, he could surely feel no scruple in taking a pride, a just Christian pride, in the good works and deeds of those Nonconformists who had departed from us? What English Churchman was there who was not proud of being a fellow-countryman of Owen, Howe, Baxter, Bunyan, and Wesley? And he would also venture to ask what Nonconformist, as an Englishman, was not glad to belong to that country which had produced such men as Hooker, Chillingworth, Lord Falkland, the great latitudinarians of Cambridge, the great philosophers of Oxford, Bishop Butler, Thomas Arnold, and others whom he could name. Entertaining these feelings as they did towards the dead, what on earth and in heaven prevented them entertaining similar feelings towards the living? Why should not he be proud of those Nonconformists who, by their peculiar gifts and education, were enabled to address classes of their countrymen whom he and his fellow-Churchmen by their gifts and their education were unable equally to address, penetrate, and reach? On the other hand, what Nonconformist was not equally willing to admit that there were other classes of Englishmen to whom Churchmen were able to address themselves not with more facility or greater hope of being heard, but perhaps with greater ability and more opportunities of being heard? As long as different wants and different classes existed in this country, so long would there be room for the concurrent existence and activity of both the Church and the Nonconformist body. There was still a further advantage from concurrent activity. The Nonconformists were of great service to Churchmen by stimulating them in their work, by making experiments upon which they themselves were unable to embark, and by preventing them, by their friendly and generous rivalry, from falling into sluggish apathy. No desire was nearer his heart than the closer and more perfect union of Christendom, but he doubted whether the best plan of union was that which contemplated the organic absorption of the different churches one into another. On the contrary, could not that union be achieved by the united, though divergent, efforts of the different churches in all their branches and spheres of activity from one end of the country to the other? All institutions were mortal, not only "the cloud-capt towers and the gorgeous palaces" to which the Lord Mayor had alluded, but the monarchy, the Houses of Parliament, the Corporation of London, the Church of England, and even the Congregational Union itself. He hoped that if ever the day should come when the National Church of England ceased to exist, there would be no true Nonconformist who, from the bottom of his soul, would not feel and express his deep regret that that venerable institution which had done more than any other body or bodies in this land to keep together the religious and national feeling of the great British Empire should no more be heard or thought of among the churches or institutions of our time. The dean's speech was most warmly received.

Dr. PARKER afterwards delivered an able

address, in the course of which he observed, amid cheers, that if that day had elicited nothing else than the eloquent speech of Dean Stanley, overflowing as it did with kindness and Christian charity, he should have rejoiced at the occasion, and that he had great hope that before long the dean would preach in the City Temple.

Afterwards "The health of the Lord Mayor" was received with much cordiality.

In the evening the Rev. Dr. Stoughton, of Kensington, preached to a crowded congregation in the new building.

DEFEAT AND RESIGNATION OF THE FRENCH GOVERNMENT.

The Duc de Broglie's Government was defeated in the Assembly on Saturday by a majority of sixty-four votes, and the Duke and his colleagues immediately tendered their resignation to Marshal MacMahon. The marshal accepted it, and requested them to hold office till their successors should be appointed. The President first applied to M. Buffet, the president of the Assembly, to form a Cabinet. M. Buffet declined, as did also the Duc d'Audiffret-Pasquier, for whom the marshal sent next. M. de Goulard undertook the task; but, according to the latest accounts, has failed, and given it up.

When the Assembly met on Saturday M. Batbie, in the name of the Committee on the Constitutional Laws, upon which he acted as reporter, opened the debate. He asked that the Assembly should place the Electoral Bill upon the order of the day for Wednesday next. M. Thery, of the Extreme Right, demanded that priority should be accorded to the Municipal Bill. The Duc de Broglie, in the name of the Government, supported the motion of M. Batbie, and said, "The Ministry does not wish to evade its engagements relative to the Municipal Bill, but believes that it responds to the wishes of the country in asking the Assembly first to discuss the Electoral Bill as the most important and the most urgent." A division took place, and M. Buffet announced the result to be 317 for and 381 against priority being accorded to the Electoral Bill. Majority against the Government, 64 votes. The Assembly afterwards adjourned, and the Ministers waited on the President to resign their portfolios. It is stated that the majority was composed of 310 members of the Left, 54 of the Extreme Right, and 17 Bonapartists. M. Thiers took part in the division, and voted against the Government. The Paris correspondent of the *Times* says:—

It seems highly probable the crisis will last some time. There are not a great many men to choose from as possible Premiers. One report is that if M. de Goulard falls, or if the future Cabinet should offer no guarantees of durability—in which case the dissolution of the Chamber would be the result—the Monarchical party is resolved again to raise the question of the form of government in order to anticipate and ward off proposals of dissolution. The Monarchical party thinks it might succeed in mustering a majority which would prefer a Monarchical solution to the risks and consequences of a dissolution. But impartial and attentive observers who watch the political movement are of opinion that one of two things must infallibly come to pass—viz., a *coup d'état* or a dissolution; and as neither the marshal nor those about him would lend their hands to a *coup d'état*, all the probabilities at the present moment may be summed up in the words, "Dissolution at short date."

M. Magne, who was summoned to Versailles by Marshal MacMahon, replied that the state of his health would not permit him to leave home during the next five or six days.

The *Opinion Nationale* says that the committees of the Left have resolved that their party shall hold aloof from any Ministerial combination.

The Prussian bishops have received a Papal brief referring to the new law which makes civil marriage obligatory, and laying down rules for their guidance, and for the guidance of the Roman Catholic population with regard to the obnoxious law.

WHY THE WEATHER IS SO COLD.—*Galignani* says that M. de Fonvielle explains as follows the cold which has prevailed for some time past:—The temperature of the latter half of April having been excessively high for the season, the low temperature which occurs every year during the early part of May is felt much more severely than usual. That is an effect of contrast, and down to the present moment the cold at night has not been at all disquieting, although the mercury has sometimes descended below zero, especially in the southern districts, and in Italy, where Mount Vesuvius is covered with snow. Vegetation having advanced very rapidly, the frost will have less effect than if the leaves were tender, as in late seasons. The extreme regularity with which an analogous period of cold occurs every year is what put M. Charles Sainte-Claire-Deville on the trace of the laws which he pointed out in reference to the cold of March, and which enabled the 5th of May to be fixed as the lowest temperature of the crisis we are now passing through. Scarcely any necessity exists to mention that this sudden fall in the thermometer is always accompanied by the predominance of polar currents and very strong winds. The chilliness is due to the fact that the earth passes behind a ring of asteroids, which absorb a portion of the sun's warmth, due to us while it remains above the horizon. The temperature will not resume its ascensional movement until the annual rotation shall have carried our sphere from the shadow of the multitude of small planets which is always projected on the same point of our orb."

Literature.

NURSING.

"When you enter on the duties of your 'profession,'" said the late eminent Professor Bennet, of Edinburgh, in addressing the graduates of medicine one year, "you will find that 'too frequently your best efforts are frustrated 'by parents, nurses, or attendants on the sick, 'who, not comprehending, are therefore incapable of carrying out, your instructions.' In saying this Professor Bennet directed attention to the necessity for complete training in the science and art of nursing; and he raised it at once to the rank of a department of medicine. From earliest times 'nursing the sick' has been a favourite work with Christian women, whose educated instincts, touched and quickened by the grace of God, have enabled them to minister aptly to the wants of the poor and suffering; but in these days of complicated diseases and as complicated means of cure, the help that can only come from some knowledge of medical processes is indispensable to any real success in the calling of a nurse. Hence the demand for education—for scientific knowledge and some degree of systematic acquaintance with the best and most accepted methods. It is true that agreement has not been reached on all minor points; but, agreement is absolute in certain more substantial matters. All agree that training is essential; that it can only be acquired by actual apprenticeship to those who have already attained it; and that hospitals, infirmaries, and the battle-field are the best places in which to secure it. The study of the science and the art thus go together, precisely as the medical student reads his Quain and attends anatomical demonstrations, and makes one aid the other. Florence Nightingale was the first English lady who practically and thoroughly studied nursing in this way, and her influence has been weighty. Her followers rise up in companies, and nowadays no lady of rank or fashion would dare attempt to deny or despise any one who had ventured on it. If, after setting out with flying colours, she fail to pass through her probation, that is quite another thing. Dr. Acland is surely right when he thus sums up the matter:—

"A really skilled nurse in many cases influences at least as much as the physician the result of the illness; nursing is, therefore, a fit object for the employment of great practical ability, as for the exercise of high moral qualities. There is here, therefore, an outlet for the energies and employment for the tender power and skill of good women of almost every class. That five years or ten years as a nursing sister in an hospital should no more disqualify a young lady for a future and different life than going to the bar for a few years should unfit a man for the life of a country gentleman; that a woman who, having a good general education, such as women now get, and having gone well and wisely through the discipline of Miss Nightingale's school at St. Thomas's, whatever her destiny in life might be, would adorn it, and prove in the truest sense a blessing to those in whose society she was afterwards placed; that much is certain. General culture, followed by the acquisition of some portions of physical science, and the study of their practical application to the relief of human suffering, the habit of firm though gentle command which a ward sister must acquire, the contact with the administrative arrangements of a great hospital, the interest in the great questions of social organisation which surround the charge of the sick poor, all evoked in a manner essentially belonging to the delicacy and the practical sympathy of woman's character, would make, as they have made, noble female characters."

And it is truly astonishing the questions which practical nursing among the poor very speedily suggests and leads up to. For example, there is the matter of relief-giving and all its difficulties, the question of the improvement of the dwellings of the poor, and the supply of pure water and better ventilation. In one word, once started from this point on the groove of reform it widens and widens out like a sea till it seems in very truth to include the scope not only of social economy but of political action—touching all questions of taxation as well as of social ethics. Dr. Eneas Munro thus indicates some of the forms in which these questions are certain to force themselves on practical students of nursing and those interested in the more thorough training for it:—

"When the working man or any member of his family is stricken down with illness, we often have no choice but to allow him to remain in the apartment he occupies, and use every precaution we can, as far as circumstances will permit, with regard to sanitary and other general arrangements."

"In this case the medical attendant meets with many difficulties, especially ignorance on the part of those who have charge of the sick person, and the want of the necessary means to carry out the medical instructions."

* *The Science and Art of Nursing the Sick.* By ENEAS MUNRO, M.D. and JAMES MACLEHOSE. (Isbister and Co.)
Handbook for Hospital Sisters. By FLORENCE S. LEES. Edited by HENRY W. ACLAND, M.D., F.R.S. (Isbister and Co.)

tions. Directions should always be given in language which can be easily comprehended, and, if the person is at all competent, none will act up to them more eagerly than the members of this group. Very often, however, there is no competent person to take the charge, and in this case it would be advisable to organise a staff of district visiting nurses, similar to, or combined with, the district Bible-women, as now employed by some of our churches.

"The Church in this respect has shot ahead of our profession. Such an organisation might prove of incalculable benefit in showing the people how to clean their homes properly, how to cook their food well, and many other things of a similar nature; or actually doing it themselves for the necessitous. Is there no one to come forward and set the example in this department?"

A suggestion this which surely deserves the wise and thorough consideration of many sections and parties.

Dr. Munro is a practical physician, and an excellent writer. He sometimes cannot escape looking at matters a little from the theoretical side, but that is pardonable. His book is very full and thorough—very conscientious, careful, systematic; and is supplied with a thoroughly good index, as well as with side-headings, which make reference easy, and will undoubtedly prove a great help. His patient, yet clear manner of dealing with every detail connected with the sick—the bed, the clothing, the temperature, the ventilation, should make his volume truly a "family friend!" We especially thank him for what he has said with much emphasis and clearness about disinfectants and deodorisers, when used merely to conceal offensive odours; and surely he is right when he says that the best disinfectant and deodoriser is fresh air. And one can say this, and yet do all justice to carbolic acid. This, too, is sensible and well put, but, alas! how often is it forgotten?—

"It is an indispensable rule in nursing that every vessel, when once used, should be immediately cleaned, and never left over till again required. Do nurses attend to this rule? Trifling as it may appear, it should never be forgotten, for if the outside even of a cup or tumbler is not clean, be the cause what it may, it is frequently the origin of the 'no appetite,' and the 'bad digestion.'"

And this again, on ventilation, is of universal application:—

"To secure good ventilation, the air must be kept more or less in motion. But this is frequently not attended to; and, in order to cover a smell which might easily be removed, if this principle was understood, sick rooms are filled with the smell of deodorisers, which really take the place of the wholesome air. . . . It is by putting the air in motion, and throwing it upon the patient in a particular form, that fanning is so useful; while motion again may act as a purifier from the current expelling more or less of the foul air and giving space for purer. . . . It is a fallacy to suppose that night air is bad, indeed, the reverse is probably the case. But there is no little doubt that the air during the gloaming of the early morning is often dangerous on account of the sudden change. We have every reason to believe that, in our towns at least, the air is as pure, if not purer, during the night than the day; and there can be no doubt that the sick room requires ventilation as much, if not more, during the night than the day."

Dr. Munro, too, has many valuable suggestions about sick-diet, and the mode of serving it, but we cannot quote further from a work which we have read with interest and can cordially recommend as practical, well-written, and fitted to be useful.

Miss Florence Lees' *Handbook* is more intended for a special class. Still, it will be found valuable as a domestic manual—especially on account of her directions for treating commoner diseases, her recipes for sick-diet, and the best modes of administering medicines, and applying some of the simpler surgical instruments for relief of pain. Miss Florence Lees is entitled to speak and to be heard on the subjects she has taken in hand.

"Of the practical qualifications of the writer," says Dr. Acland in his preface, "there can be no question. Miss Florence Lees has proved herself to be a worthy pupil of Miss Nightingale. Trained at St. Thomas's Hospital, as a probationer and nurse she has studied and worked in Berlin, Dresden, and Kaiserwerth; afterwards as surgical sister for some months at King's College Hospital, in London; subsequently she examined the hospitals of Holland and Denmark; by the kindness of M. Husson, Director-General of the French Civil Hospitals, she was enabled to undergo further training, and have more practice in the Hôpital Dieu, Lariboisière, and Enfant Jésus, and to visit the chief hospitals of Paris, prior to serving under the *Sœurs de Charité* of St. Vincent de Paul, in the great military hospitals of Val-de-Grâce and Vincennes. By the permission of General Leboeuf, the then Minister of War, she was enabled to work in every department of their hospitals, and by the constant kindness of M. Michel Lévy, Director of the Val-de-Grâce, her training was rendered a most thorough one, from the kitchen and the linen-room to the ward-dressings and the operating theatre. All this done, it became her lot as her desire, to have sole charge of the second typhus station with the 10th Army Corps before Metz, and to move when that was closed to the ambulance for wounded of Her Imperial and Royal Highness the Crown Princess of Germany."

Of her experiences in this ambulance—full of valuable hints, and now and then extremely touching as they were, she gave an account last year, as many of our readers may remem-

ber, in two papers in *Good Words*. And we may add, that since Dr. Acland wrote the above, Miss Lees has returned from a tour of inspection of the hospitals of the United States of America and Canada. Clearly, she is an indefatigable student, and her attainments and large experience are the more surprising in that she is still young. It will, however, perhaps surprise some to find Miss Lees in one place not speaking so favourably of the Kaiserswerth sisters as nurses in the field as one might expect, and taken in conjunction with what she says of the nursing of some of the Roman Catholic sisters, this does not form a point in favour of the last thesis of the author of "Contrasts" in "Facta non Verba."

So thorough, shrewd, and practical in every way is this book, that we regard it as a most valuable addition to the rather scanty literature of nursing; and we can only hope, with Dr. Acland, that "the book may fall into the hands" of the managers of every hospital and of the "guardians of every union, as well as into those" of the many cultured women, who are unofficially engaged all over England in the care "of their sick sisters and brethren."

BRIEF NOTICES.

The *Fortnightly Review* for May opens with an article on Siberia by Mr. Ashton W. Dilke. Mrs. Garrett Anderson's reply to Dr. Maudesby's article on "Sex in Education," will be read with great interest by all who wish that women should have full justice. And none will deny that in its authorship, as well as in its arguments, the present paper is a very formidable rejoinder. Mr. Leslie Stephen shows more understanding than might have been expected from his apparently unsympathetic position, of the characteristic nobility and weakness of Mr. Maurice's theology. The most extraordinary paper that has ever appeared in the *Fortnightly*, or perhaps in any similar periodical, is that of Mr. A. R. Wallace in "Defence of Modern Spiritualism." According to him we are actually living in an age of miracles. We have elsewhere referred to Mr. Paton's explanation of the Falck Laws, which we regard as a very valuable contribution to the controversy on Bismarck's policy.

In the *Contemporary Review* the greatest attraction is offered by Mr. Gladstone's muse, who sings in English trochaics the "Reply of Achilles." Mr. Greg, with his "Rocks Ahead," takes a gloomy view of our national future; more gloomy, we think, than is justified by circumstances. Mr. James Hopgood makes elaborate proposals for the gradual disestablishment of the Church. But some of them take far too amiable a view of human nature. Mr. Fitzjames Stephen makes a tremendous rejoinder to Archbishop Manning's attack. The assertions of this paper on the subject of Christian evidences are very serious, and ought to be answered. The whole number is of the usually varied and interesting character.

Thomas Binney; His Mind, Life, and Opinions. By the Rev. E. PAXTON HOOD. (Clarke and Co., 13, Fleet-street.) This book bears marks of rapid, it would not be fair to say hasty, composition. But it is likely to retain its value for years to come. Mr. Hood has enabled the reader to judge of Mr. Binney's merits as a writer by ample extracts from his various works. We commend it warmly to the notice of our readers. If the book contained nothing more than its extracts it would be cheap at the money, but Mr. Hood has enriched it with a running commentary of appreciative and genial criticism. A severe criticism of Mr. Binney's life and opinions was not to be expected, either from the author, or from the date of the work.

A Memorial of the Late Rev. Thomas Binney. Edited by Dr. STOUTON. (Hodder and Co.) Dr. Stouton here gives us a biographical sketch from his own pen; Mr. Viney's personal reminiscences of his brother-in-law; Mr. Harrison's address at the funeral; Dr. Allon's address at the grave; the two funeral sermons at the Weigh House; and Dr. Allon's address before the London Congregational Union. Each of these pieces has some special value, and will aid men of a future day in forming an idea of Mr. Binney. Every one of these writers has told the truth, but there is a truth to be told besides towards which Mr. Paxton Hood's memorial is a valuable contribution.

The Perishing Soul. By J. A. DENNISTON, M.A. (Longmans.) This is the second and enlarged edition of a work which represents very ably the opinion of an increasing school, of which Mr. Dale recently avowed himself a member. Mr. Denniston has devoted considerable space to the opinions of the early fathers, especially Irenæus. He is a cool and exact writer, and is therefore more likely to gain attention for his speciality than some of

the less learned advocates of the same ideas. His idea is that humanity has become wholly mortal through sin, and depends for immortal life wholly on redemption in Christ.

The Third Book of Irenæus against Heresies. By HENRY DEANE, B.D. (Oxford: Clarendon Press.) This carefully-prepared volume consists of a reprint of the Benedictine text of the Third Book of Irenæus, of a collation of the text with that contained in the works of Irenæus edited by Mr. Harvey, of King's College, and of a glossary of some of the principal words used by Irenæus in a different sense from the ordinary. The headings of the chapters form a most useful digest of the argument.

Glances at Inner England. By the Author of "Ginx's Baby." (London: H. S. King and Co.) Full of wisdom and wit, and dealing with those social problems which are beyond the reach of all but those who know well the common people.

Burning Words. By Dr. TALMAGE. Arranged by the Rev. JOHN MORGAN, of Barnsbury. (London: E. Dickenson.) This book contains some useful materials for those whose business it is to address the people on religious topics. The genius of Dr. Talmage is incisive, and dull preachers might pick up many useful notions as to the style which commands attention.

Epitome of News.

At the annual Convocation of the University of London a motion for the admission of women to degrees was carried by a majority of eighty-three to sixty-five after a good deal of discussion. There are in all some 1,800 graduates.

Wednesday was presentation day at the University of London, and there was a numerous attendance of prizemen, their relatives, and friends. Earl Granville, the Chancellor, presided, and amongst those present were Sir John Lubbock, the Vice-Chancellor, and Mr. Lowe, the representative of the university in the House of Commons. The Chancellor, in addressing the assembly, alluded particularly to the question of admitting women to degrees, and stated that the Senate would take the subject into their consideration, and give it their most serious attention. Mr. Lowe also spoke, and expressed a hope that whatever course might be taken by the university in this matter, it would never lower its educational standard.

At a meeting of the London School Board on Wednesday, a protest was made by some of its members against what they termed the enforced closing of the previous week's debate on one of the amendments to Mr. Watson's motion upon the acceptance of Mr. Peek's offer of 500*l.* for the encouragement of religious education. The resumption of the adjourned discussion on Mr. Peek's proposed gift was postponed for a week, in consequence of the pressing nature of the other business.

The Jubilee Singers, before their departure for America, presented a cordial address to Lord Shaftesbury. Their success has exceeded their expectation. They asked for 6,000*l.* and they have collected 10,000*l.* for the Freedmen's University in Tennessee.

The total amount received at the Mansion House up to Saturday evening towards the Bengal Famine Relief Fund was 106,000*l.*, of which 80,000*l.* has been sent to India.

As a rope-walker, named Wainratta, was performing at a concert-hall at Birmingham on Saturday night the rope broke, and the man fell a distance of several feet on to the footlights. His right foot was broken, and he was terribly cut on other parts of his body.

The seven days' sale of the collection of works of art left by the late Sir Edwin Landseer realised about 70,000*l.*

The Mordaunt case was before the House of Lords on Friday, the law lords having asked the judges whether, "Under the statute 20 and 21 Vic., cap. 85, proceedings for the dissolution of a marriage can be instituted or proceeded with either on behalf of or against a husband or wife who, before the proceedings were instituted, had become incurably lunatic." Justices Brett and Keating replied in the negative; while the Lord Chief Baron, Mr. Baron Pollock, and Mr. Justice Denman would allow the court to hear the petition and give its decision.

A serious railway accident occurred on Saturday at Merthyr Tydvil, on the Vale of Neath section of the Great Western Railway. As a train of twenty-five laden coal-wagons was passing through a tunnel two miles from Merthyr, the couplings broke; and as the train was on an incline, which commenced at Merthyr, upwards of twenty detached wagons went back, increasing in velocity until they acquired express speed. Just before they arrived at the station a passenger train had drawn up there, and a frightful collision took place. The runaway wagons came to a stop without losing a pound of coal or receiving any damage, but the passenger train was driven out of the station, and the locomotive knocked down the end wall, went across a road forty feet wide, made a breach in a massive stone wall, and finally embedded itself

several feet in the ground near the front foundation of the Grosvenor Hotel. The wreck of the train was complete. About forty persons were more or less injured, some so severely that their recovery is considered doubtful.

At a pension of the benchers of Gray's-inn, held on Saturday, an inquiry into the conduct of Dr. Kenealy with respect to the Tichborne case was commenced. The learned counsel was, however, unable to be present on account of indisposition, and the proceeding were therefore adjourned for two months.

The poll in connection with the Stroud election was declared on Saturday, with the following result:—Dorington (Conservative), 2,796; Stanton (Liberal), 2,722; Brand (Liberal), 2,677; Holloway (Conservative), 2,582. Consequently, a Liberal and a Conservative have been elected.

The polling at Dudley to fill the vacancy caused by the unseating of Mr. Sheridan, took place on Monday, when that gentleman was again a candidate in the Liberal interest, and was opposed by Mr. Hingley, a Conservative. The result of the poll was that Mr. Sheridan was elected by a majority of 718 votes.

The Liberal candidate for Poole is the Hon. Evelyn Ashley, who has pledged himself to retire in favour of Mr. Charles Waring when the time of that gentleman's disqualification shall have expired. He is opposed by Sir Ivor Guest.

A bill has been passed by the United States Senate establishing free banking, and limiting the issue of greenbacks to 382,000,000 dols.

A shocking disaster is reported from America. On Saturday morning a large reservoir near Haydenville, Massachusetts, about 100 miles north-west of Boston, built for factory supply, broke, overflowed, and swept away portions of Haydenville, Leeds, Skinnerville, and Williamsburg, destroying numerous dwellings, mills, and other buildings. It is believed that 200 lives have been lost, and that 1,500,000 dollars worth of property has been destroyed.

THE EMPEROR OF RUSSIA.

In consequence of the grounding of the Imperial yacht off Flushing, which was got off on the return of the tide, the Emperor of Russia, the Grand Duke Alexis, and the Duke of Edinburgh (who had crossed over in the *Galatea*) landed at Dover instead of Gravesend, as had been originally proposed. The Prince of Wales, Prince Arthur, and the Grand Duchess Marie were waiting to receive the illustrious visitors, who reached the Admiralty Pier, Dover, about six o'clock on Wednesday. The Czar was received with great enthusiasm by the many thousands of persons assembled. A special train conveyed them to Windsor, where they arrived about half-past ten o'clock, the Queen receiving her guests at the grand entrance to the Castle. Next day the Czar, in company with Her Majesty and family, went to see the royal farms and Virginia Water. They visited the ruins, the waterfall, Fort Belvidere, and the Fishing Temple, where tea was provided. The Prince of Wales, Prince Arthur and the Marquis of Lorne joined the Queen and the Emperor, having ridden through the park on horseback. After a row on the lake in a barge, the royal and Imperial party returned to Windsor. In the evening a grand State banquet was given in St. George's Hall, when Her Majesty and the Emperor and the members of the royal family were present. About 120 guests, comprising several of Her Majesty's Ministers, were invited. On Friday the Czar came to town by railway, and was much cheered in passing through the streets to Buckingham Palace, where he received the members of the Diplomatic Corps, after which the chief Ministers of State were presented to His Majesty. In the evening the Emperor dined with the Prince and Princess of Wales, and subsequently attended a ball at Stafford House.

On Saturday the Emperor of Russia paid a visit to the Empress Eugénie; and, in returning from Chislehurst, spent some time in going over the Houses of Parliament and Westminster Abbey. In the evening His Majesty attended the fête at the Crystal Palace, in company with the Grand Duke Alexis, the Prince and Princess of Wales, the Duke and Duchess of Edinburgh, and Prince Arthur, and attended by a numerous suite. Upwards of 28,000 persons had come together in the Palace, and the Emperor wherever he showed himself was loudly cheered. He arrived about six o'clock, just at the close of the first part of the grand vocal and instrumental concert, at which assisted eleven military bands, and a chorus of some 4,000 singers, who nearly filled the Handel Orchestra. The scene was very imposing. The distinguished visitors, forming a considerable procession, entered by the tropical department, and walked slowly along the nave, amidst very cordial cheers from the multitude of people around. As they turned to the left on entering the central transept, which was quite filled with a well-dressed audience, the whole of the bands struck up the "Russian Guards March," and the Emperor and his royal companions soon after took their seats, amid much cheering, in the splendid box opposite the great orchestra. Then the concert proceeded, and lasted till quarter-past seven, concluding with the "National Anthem," the whole body of people standing. A display of all the fountains and waterworks followed, after which the Imperial and royal party dined in the adjoining saloon, which had been elegantly fitted up. A nine o'clock there was a magnificent display of fireworks, which the Emperor and friends witnessed from the balcony, under the auspices of Messrs. Brock and Co., who on

this occasion surpassed all former efforts, alike in the magnitude and character of their work. To give some notion of magnitude, it may be mentioned that 650 coloured lights and 250 shells, some of them containing 3,000 "stars," were fired, the weight of material consumed during the display being two tons and a-half. About the character of Crystal Palace pyrotechny little need be said. Enough that the fountains and park were illuminated, that the Greenwich boys lined the terrace and gave an "Imperial salute" of coloured torches, that set pieces were fired, and that for half-an-hour the heavens were lit up with the brightest and most parti-coloured radiance. At last came the *bonne bouche*—a bouquet of 1,600 coloured rockets; after which the Imperial party took their leave. The *Times* says that the Emperor was very much pleased with the whole entertainment at the Crystal Palace, and the directors are to be congratulated on their admirable arrangements in connection with this stupendous *fete*.

On Sunday morning the Emperor, the Grand Duke Alexis, and the Duchess of Edinburgh attended Divine service at the Greek Church in Welbeck-street. His Imperial Majesty afterwards received the Prince Imperial at Buckingham Palace, and in the afternoon, accompanied by the Grand Duke Alexis and the Duke and Duchess of Edinburgh, he went to Windsor and took leave of the Queen. The Imperial and royal party remained at the Castle to luncheon. In the evening the Emperor, the Grand Duke Alexis, and the Duke and Duchess of Edinburgh, dined with the Prince and Princess of Wales at Chiswick.

On Monday, the Emperor, accompanied by the princes and princesses, made his state entry into the City of London, in open carriages, and they were everywhere cordially received. The procession left Buckingham Palace shortly after noon, and proceeded along the Mall, past Charing-cross, through the Strand, Fleet-street, Ludgate-hill, and Cannon-street, to Guildhall, where the illustrious visitors were received by the Lord Mayor, the civic authorities, and a brilliant representative gathering. An address of welcome was read by the Recorder, which expressed the unmixed gratification of all classes of Her Majesty's subjects at the presence of the Duchess of Edinburgh in this country, and recognising, in her marriage with the Queen's second son, a closer tie between Great Britain and Russia, which it was hoped would ensure the happiness of the royal bride and bridegroom. A tribute was also paid to the enlightened rule of the Emperor. His Majesty expressed his sense of the hospitable and cordial reception which he had met with. He had a firm reliance on their kind feelings towards his beloved daughter, whose domestic happiness he had so much at heart. He trusted that, with the blessing of Divine Providence, the affectionate home she found in this country would strengthen the friendly relations now established between Russia and Great Britain, for the mutual advantage of their prosperity and peace. At the conclusion of the Emperor's reply, the illustrious guests were entertained at a splendid *déjeuner* in the Council Chamber, after which His Majesty, with the other Imperial and royal visitors, re-entered their carriages, and returned to Buckingham Palace by way of Queen Victoria-street and the Thames Embankment, escorted by a detachment of Life Guards. There was a dense crowd along the line of route to and from Guildhall, and in many cases the street decorations were elaborate and effective. In the evening the Emperor dined with the Duke of Cambridge at Gloucester House, and afterwards attended a State Concert at the Royal Albert Hall, which was crowded with a fashionable company.

Before the Emperor went to the City on Monday morning the Archbishop of Canterbury and the Archbishop of York waited upon His Imperial Majesty at Buckingham Palace, and the primate presented to him a Bible in Russ, translated under the auspices of the British and Foreign Bible Society. Dean Stanley was present at the interview.

Yesterday His Imperial Majesty and the royal party went by train to Aldershot, where there was a review of troops, consisting of 14,000 men of all arms. At the station they were received with much cheering. On arriving at the review ground they received a royal salute on a signal from Sir Hope Grant, and the Emperor proceeded to inspect the various corps, after which there was a march past and a sham fight.

The Emperor of Russia will leave Gravesend for Belgium to-morrow afternoon, and will lunch with the King at Brussels on Friday.

H. WALKER'S NEEDLES (by authority), the "Queen's Own," treble-pointed, with large eyes, easy to thread, and Patent Ridges to open the Cloth, are the best Needles. Packets, 1s., post free, of any dealer.—H. Walker is Patentee of the Penelope Crochets, and Maker of improved Sewing Machines, Fish Hooks, Hooks and Eyes, &c.—Alcester, and 47, Gresham-street, London.

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their Agents, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in purity and excellence of quality, with the tea I obtained from their stock at the Docks."

3,248 AGENTS—Chemists, Confectioners, &c.

Markets.

CORN EXCHANGE, MARK LANE, Monday, May 18.

We had a small supply of English wheat this morning, but fair arrivals from abroad. The market was quiet, and English wheat sold slowly at the prices of Monday last. Foreign wheat supported last week's quotations, and met a steady retail demand. Flour was without change in value. Peas and beans were fully as dear. Indian corn was rather lower to sell. Barley barely supported late rates. Oats being in more liberal supply were 3d. per qr. lower for inferior descriptions. The finer qualities maintained last week's quotations. Cargoes on the coast are unaltered in value for wheat and barley. Prices of Indian corn are in favour of buyers.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s.	s.	Grey	40 to 44	
White fine ..	— to 67		Maple	42 46	
" new	— 53		White, boilers ..	40 47	
red fine	— 63		Foreign	42 45	
Ditto new	— 55		RYE—	42 44	
Foreign red ..	58 60				
" white	63 68				
BARLEY—			OATS—		
Grinding	36 39		English feed ..	25 33	
Chevalier	46 57		" potato	— —	
Distilling	41 46		Scotch feed	— —	
Foreign	42 46		" potato	— —	
MALT—			Irish Black ..	25 28	
Pale, new	75 80		" White	24 29	
Chevalier	— —		Foreign feed ..	26 28	
Brown	53 60				
BEANS—			FLOUR—		
Ticks	41 43		Town made ..	47 54	
Harrow	44 48		Best country ..	— —	
Pigeon	48 54		households ..	44 47	
Egyptian	43 44		Norfolk and ..	— —	
			Suffolk	38 44	

METROPOLITAN CATTLE MARKET, Monday, May 18.—The total imports of foreign stock into London last week amounted to 15,990 head. In the corresponding week last year we received 18,571; in 1872, 18,337; in 1871, 21,228; in 1870, 8,961; and in 1869, 19,246 head. The cattle trade to-day has been dull in tone, and the tendency of prices has been unfavourable. The supply of beasts from our own grazing districts has been tolerably good. In all breeds sales have progressed slowly, and prices have given way 2d. per 8lbs., the best Scots and crosses selling at 5s. 8d. to 5s. 10d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 2,000; from other parts of England, about 500; and from Scotland, 174 head. On the foreign side of the market there has been a fair supply, consisting of 251 Gothenburg, 228 Aarhus, 150 Spanish, and 160 Dutch. The demand has started heavy, and the quotations have had a drooping tendency. There has been a good show of sheep in the pens. The choice small breeds have commanded attention, and have been tolerably steady in value, otherwise the demand has been heavy, and inferior breeds have sold on lower terms. The best Downs and half-breeds have sold at 5s. 4d. to 5s. 6d. per 8lbs. Lambs have been dull at 7s. to 7s. 6d. per 8lbs. Calves have been quiet at about late rates. Pigs have been dull. At Deptford there have been 53 Hamburg beasts.

Per 8lbs., to sink the offal.

s.	d.	s.	d.	s.	d.	s.	d.
Inf. coarse beasts	4	8	4	10	Pr. coarse woolled	5	2
Second quality	5	0	5	2	Prime Southdown	5	4
Prime large oxen	5	6	5	8	1/2c. coarse calves	4	0
Prime Scots	5	10	6	0	Prime small	5	4
Coarse inf. sheep	4	4	4	6	Large hogs	4	2
Second quality	4	8	4	10	Neat sm. porkers	4	10

Lambs 7s. to 7s. 6d.

METROPOLITAN MEAT MARKET, Monday, May 18.—A moderate supply of meat was on sale here to-day, for which the trade was slow, at about previous quotations.

Per 8lbs. by the carcass.

s.	d.	s.	d.	s.	d.	s.	d.
Inferior beef	3	4	3	10	Inferior Mutton	3	0
Middling do.	4	0	4	4	Middling do.	4	6
Prime large do.	4	8	5	0	Prime do.	5	0
Prime small do.	4	10	5	4	Large pork	4	0
Veal	4	4	5	0	Small do.	5	0

Lamb, 6s. 4d. to 7s. 0d.

PROVISIONS, Monday, May 18.—The arrivals last week from Ireland were 144 firkins butter, and 2,291 bales bacon, and from foreign ports 31,807 packages butter, and 1,863 bales bacon. The supplies of foreign butter being in excess of the demand, prices have rapidly fallen, and are generally about 10s. per cwt. less than this day week; best Dutch 108s. to 112s. Although prices have also rapidly declined in Ireland, there is little or no inquiry for Irish here. The bacon market has ruled slow, and a further decline of 2s. per cwt. submitted to on Irish, but no change in the value of Hamburg.

COVENT GARDEN, Thursday, May 14.—Some improvement in the demand has taken place, and trade generally assumes a better tone; the supply is well kept up in all outdoor produce, excepting asparagus of English growth, which has been much influenced by the recent cold nights; a large quantity is still imported, and we have also received a large addition to the consignment of cherries, which may now be quoted at 2s. to 3s. per lb. Apricots, 4s. per doz., and strawberries from the south, in boxes containing about 1½ lb., selling at from 2s. to 4s. per box. The choicest description of fruits in the retail market may be quoted as follows:—Melons, 15s., 18s., 24s. each; new Muscat grapes, 15s. to 20s. per lb.; English bananas, of superior size and quality, 4s. per doz.; gooseberries, per quart, 6d. to 1s.

HOPS, BOROUGH, Monday, May 18.—A good business is moving in our market, at advancing rates; holders decline to sell, and the stocks on offer are insufficient to supply the demand. Prices may be quoted from 8s. to 10s. dearest since our last reports. Advices from the plantations state that the vine has been much injured by the continued frosts. Continental markets are firm. Mid and East Kent, 4l. 15s., 5l. 12s., 6l. 0s.; Weald of Kent, 4l. 4s., 4l. 14s., 5l. 0s.; Sussex, 4l. 0s., 4l. 5s., 4l. 15s.; Farnham and Country, 4l. 10s., 5l. 0s., 5l. 12s.; Farnham, 5l. 0s., 6l. 0s.

POTATOES, BOROUGH, Monday, May 18.—There is no material change to notice in the potato trade. A steady demand prevails for all sound descriptions of produce, and kidneys and seedlings are a trifle dearer. Last week's imports consisted of 16,777 bags and 253 tons from Antwerp, 200 bags from Rotterdam, 10 boxes and 381 sacks from Boulogne, 502 bags Harlingen, 385 tons and 2,475 sacks from Dunkirk, 114 tons Groningen, 36 casks Vella Real, 190

packages St. Ubes, 98 boxes and 450 packages Lisbon, 494 packages Cadix, and 970 boxes Malaga. Best Regents, 140s. to 170s. per ton; best flukes, 140s. to 180s.; Victorias, 140s. to 170s.; rocks, 100s. to 110s.

SEED, Monday, May 18.—There was scarcely any supply of English cloverseed, a little more being wanted this season; prices were nominal. The stocks of foreign left over are very light, but prices not low enough to bring buyers forward, and there is no quotable change in either red or white samples. Trefoil is offered somewhat low, but as yet no speculative buyers. Canaryseed was quite as dear, with a fair demand for fine samples. Small German hempseed realised previous values steadily. The best samples of English rapeseed were in fair request at full rates. Small parcels of white mustard seed were disposed of on about former terms, but there is still nothing passing in brown qualities for want of supply.

WOOL, Monday, May 18.—The position of the trade has been unaltered. The business doing has been only moderate at about the rates previously current.

OIL, Monday, May 18.—Lined oil has sold quietly at barely late rates. Rape has been firm and rather dearer. For other oils the market has been quiet.

TALLOW, Monday, May 18.—The tallow trade is very quiet at 39s. per cwt. for P.Y.C. on the spot. Town tallow is quoted at 35s. 9d. per cwt. net cash, and rough fat at 1s. 8½d. per 8lbs.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

BLENKORN—May 12, at 2, Park-terrace, Brockley-road New Cross, the wife of A. C. Blenkorn, of a daughter.

MARRIAGE.

JOHN—PERKINS—May 14, by license, at Berea, Pembrokeshire, by the Rev. S. Evans, Hebron, uncle of the bride, the Rev. D. John, Pwllheli, to Annie, youngest daughter of P. Perkins, Lanvryn, and granddaughter of the late Rev. J. Griffiths, St. David's.

DEATH.

ROBSON—May 8, from softening of the brain, the Rev. George Robson, seventeen years pastor of the Baptist Church, Shipston-on-Strour, aged 52.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, May 13, 1874.

ISSUE DEPARTMENT.

Notes issued	£35,493,025	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	20,493,025
		Silver Bullion	—
	£35,493,025		£35,493,025

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Secu-	
Reserve	3,155,497	rities, (inc. dead	
Public Deposits	6,885,419	weight annuity)	£13,803,274
Other Deposits	18,970,487	Other Securities	20,947,372
Seven Day and		Notes	9,087,420
other Bills	378,837	Gold & Silver Coin	735,274
	£43,843,240		£43,843,240

May 14, 1874.

F. MAY, Chief Cashier.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly Works, Euston-road, London.

MANUFACTURE OF COCOA.—We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London.—See article in "Cassell's Household Guide.

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

MASSAGE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depot—East-road, Hoxton, London, N.

"BIDE YOUR TIME WITHOUT ANXIETY."—Changes of temperature, prevalent during the present season, frequently upset persons who are most cautious of their health, and most particular in their diet. Holloway's corrective, purifying, and gently aperient Pills, are the best remedies for all defective action of the digestive organs. They augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare "balsamic matter," and on that account are particularly well adapted for the young, delicate, and aged. The field of beneficial work done by Holloway's well-known and widely-appreciated Pills is too large for any attempt to catalogue all the diseases and distempers remediable by them.

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Approved by the Academy of Medicine at Paris and other Medical Authorities in England and Abroad.

The identity of nerve force with electric force being no conjecture, but a positive scientific fact, those suffering from nervous exhaustion and its consequent evils can certainly find no safer and better restorative than Galvanic Electricity, which is Nature's sole remedy for those distressing ailments arising from mental strain and physical excesses.

It is equally certain that the chief merit of Pulvermacher's Patent Galvanic Appliances is that they have by their marvellous simplicity rendered this natural agent accessible to all, and from improvements which have been quite recently made in these appliances by the inventor, their self-application has become extremely comfortable and pleasing to the patient.

Time, health, and money would have been saved by many, and thousands would have escaped the "trap advertisements" of disguised quack doctors and their extortions had they only known in time the above facts, and availed themselves of this invaluable remedy before having recourse to nauseous drugs or sham electric and quasi-magnetic contrivances, which are invariably put forward with the intent to trade on the reputation of Pulvermacher's Patent Galvano-Electric Appliances, which, having stood the test of thirty years, and of the genuineness of which ample proof can be given.

Public credulity having been so often imposed upon in the advertisement columns of the daily Press, which are open to all, irrespective of merit Mr. Pulvermacher, in contradistinction to those unprincipled advertisers who publish statements solely on their own authority, will henceforth abstain from putting forward any sayings of his own, and quote only the competent opinions of undoubted medical and scientific authorities in favour of his Medico-Galvanic Appliances, and challenges the strictest investigation of his documents and testimonials, both medical and private, which are published in his Pamphlet, "Galvanism, Nature's Chief Restorer of Impaired Vital Energy," sent post free for three stamps, on application to J. L. PULVERMACHER, 194, Regent-street, London, W.

A FEW SELECT SCIENTIFIC EXTRACTS.

SUCCESSIVE IMPROVEMENTS have led to the following TESTIMONIAL signed collectively by the title of the Medical Profession in the Metropolis, such as Sir C. LOCKE, Bart., M.D., F.R.C.S.; Sir HENRY HOLLAND, Bart., M.D., F.R.C.S., and F.R.S.; Sir J. B. MARTIN, Bart., C.B., F.R.C.S., F.S.A., and F.R.S.; Sir W. FROUSOV, Bart., M.D., F.R.C.S.; &c., &c., &c.:—
"We, the undersigned, have much pleasure in testifying that J. L. Pulvermacher's recent improvements in his Voltaic Batteries and Galvanic Appliances for Medical Purposes are of great importance to Scientific Medicine, and that he is entitled to the consideration and support of every one disposed to further the advancement of real and useful progress."

THE LANCET, No. 1, Vol. II., 1856:

"This ingenious apparatus of Mr. Pulvermacher has now stood the test for some years. . . . It may be used by the medical attendant or by the patient himself . . . and the operator can now diffuse the galvanic influence over an extensive surface or concentrate it on a single point. In these days of medico-galvanic quackery, it is a relief to observe the very plain and straightforward manner in which Mr. Pulvermacher's apparatus is recommended to the profession."

DR. JOHN KING, M.D., Professor of Obstetrics, &c., &c., in Cincinnati, 1857, in his standard work, page 78, states:

"These chains are very useful in many nervous disorders; Muscular debility, Hemiplegia; Paralysis of children; Central or Cerebral paralysis; Spinal paralysis; Neuralgia; Sciatica; Stiff joints; Oedema of the limbs; Hysteria; Hysterical paralysis; Aphonia Epilepsy; Torpid Liver; Asthma; Amenorrhoea; Dysmenorrhoea; Spinal Irritation; Nervous debility; Constipation; Deafness not due to actual disease or structural change; Rheumatism; Dyspepsia; Paralysis of the bladder; Chorea; Impotency; Writers' cramp; Hysterical cramps and contractions; Loss of smell; Loss of taste, &c."

ANOTHER

SELECTION OF PRIVATE GENUINE TESTIMONIALS OF RECENT DATE.

GALVANISM V. GOUT.

"Cherbourg, Monmouthshire, March 11, 1874.
"Dear Sir,—I am very sorry I have not written before to tell you that the belt I had of you last June has quite cured me. I only wore it six weeks, according to directions, and I can assure you I can walk as well as ever I could. It was a severe attack of gout in my feet and legs. I had not walked about for four years, not without suffering a great deal of pain. How good it seems to be able to walk about again, and in such comfort, too! I have recommended your Belts to many since.—I am, dear Sir, your obedient and thankful servant,—
"R. B. FOWLER."

"J. L. Pulvermacher, Esq."

GALVANISM V. NEURALGIA.

"Market Drayton, March 17, 1874.
"Dear Sir,—I consider it is only right that you should know the benefit which I have derived from wearing your Galvanic Chains. I had them last September for neuralgia in the head and spine; previously, as I told you when I wrote, I had consulted several medical men, and had every advice. I am now in my usual health, able to walk and return to my duties with pleasure; in fact, I am leading an active life again.—I am, yours truly,
"M. P."

"Mr. J. L. Pulvermacher."

N.B.—MR. PULVERMACHER will be happy, in all cases where at the foot of the testimonials only initials and partial addresses appear, in accordance with the wishes of patients, to furnish such information as will show the genuineness of these testimonials, in contradistinction to the fictitious ones so largely circulated by advertising adventurers.

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BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

A PUBLIC MEETING of the British and Foreign Anti-Slavery Society will be held in CANNON-STREET HOTEL on THURSDAY EVENING, May 21, at 7 o'clock.

Sir BARTLE FRERE, G.C.S.I., K.C.B., &c., &c., in the chair.

Benj. Scott, Esq., F.R.A.S., Chamberlain of the City of London; the Rev. J. Kennedy, A.M., D.D., of Stepney Meeting; Dr. G. W. Leitner, Principal of the Government College at Lahore; Jamshed, an escaped Siah Posh Kafir slave from Afghanistan; Capt. G. Palmer, R.N., formerly in command of the "Rosario"; E. Jenkins, Esq., M.P.; Rev. Horace Walker, formerly companion of Dr. Livingstone, and other gentlemen will address the Meeting.

Tickets of admission can be had at the Office of the British and Foreign Anti-Slavery Society, 27, New Broad-street; Mr. Elliot Stock, Bookseller, 62, Paternoster-row; at the London Mission House, Blomfield-street; the Office of the Evangelical Alliance, 7, Adam-street; Mr. E. Marsh, the Friend's Institute, 12, Bishopgate-street-without; Mr. G. Kirkham, at Conference Hall, Midway-park, and Mr. R. Gladding, Bookseller, 76, Whitechapel-road.

UNITARIAN ASSOCIATION (British and Foreign).

The Rev. R. L. COLLIER, D.D., of Chicago, will preach the ANNIVERSARY SERMON in ESSEX-STREET CHAPEL, STRAND, London, on WEDNESDAY, 27th of May, at Eleven o'clock. Business Meetings after the Sermon. Collection at the Crystal Palace on MONDAY, 28th, at Four o'clock.

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And also Bonuses added to Sums Assured (in addition to former Bonuses) of upwards of £194,000
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The entire Expenses are only 5 per cent. on the gross Annual Revenue.

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April 9, 1874.

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Against ACCIDENTS of ALL KINDS.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXV.—NEW SERIES, No. 1487.

LONDON: WEDNESDAY, MAY 20, 1874.

GRATIS.

CONGREGATIONAL UNION MEETINGS.*

(From our own Correspondent.)

It was calculated that a diminished attendance at the second sitting of the Union, on Friday, would allow the members to meet in the Weigh House, instead of at Westminster Chapel, and the anticipation proved to be well founded. The building was crowded; but there was nothing like the attendance of Tuesday. The proceedings, however, proved to be quite as interesting as on the first day, and, in some respects, were of greater practical importance.

With the assent of the "Reference Committee," two topics, not in the original programme, were dealt with, at the opening of the sitting. The first was "The lock-out of agricultural labourers," on which the Rev. G. Barrett, of Norwich, moved a resolution which expressed sympathy with the efforts of the labourers to secure their moral elevation; and also the hope that the dispute between them and their masters would be settled by arbitration. He spoke of the moderation with which the labourers had urged their demands, and recalled the letter of "S. G. O." to the *Times*, written many months ago, in which the writer said that, if such moderation was to be looked for, it was because the movement was led by Methodist preachers, and other God-fearing men. The Rev. J. Browne, of Wrentham, said that he came from the midst of the lock-out, and, in fact, had suffered from a kind of lock-out himself. The labourers had been allowed to use the British Schoolroom to meet in, instead of going to a public-house; and, though it had been sought to avoid giving to the movement anything of a Dissenting character, the effect of it had been to fill the Dissenting chapel. On the other hand, the farmers had resented the use of the British school for such a purpose, by withdrawing their subscriptions, and, as the result, he (Mr. Browne) had had suddenly to find fifty pounds to make up the deficiency which existed. This statement of the speaker, which was made in a by no means *ad misericordiam* manner, had an effect which must have somewhat surprised the speaker. For, subsequently, Dr. Mellor rose and said that he had been greatly touched by Mr. Browne's narrative, and as an ounce of practical sympathy was worth a ton of words, he thought they should reimburse Mr. Browne the fifty pounds he had had to pay, and offered a subscription to begin. This was quickly responded to by others, and before the sitting ended, the amount had, I believe, been raised. So that, as regards immediate practical results, this short, unpretending speech of the Suffolk pastor was the most effective of the speeches delivered throughout the sittings. It may be added that the resolution was carried amid sympathetic cheering.

A resolution on the Government Licensing Bill deprecating the extension of the time during which intoxicating liquors can be sold, and instructing the committee to prepare a petition against it, was proposed and carried without remark; there being a general desire to reach the special topic of the morning, to which it was intended to devote as much time as possible. This was "The revival of religion"; and before entering on the discussion, special prayer was offered. Two papers on the subject had been prepared, at the instance of the committee, one by Dr. Kennedy, and the other by the Rev. A. Mackennal; the selection being, no doubt, governed by a desire that the subject should be looked at from different points of view. In that respect, at least, the choice proved to be a wise one.

Those who have read what Dr. Kennedy has already published respecting the revival movement in Scotland—of which he has been a witness—are aware that he has written respecting it with soberness and discrimination. He, however, is of opinion that the movement is of God, and says that we must dismiss a great deal of prejudice from our minds, if we are to believe in the ultimate prevalence of the Gospel, and be prepared for developments which have not hitherto been witnessed. At the same time, he deprecated any reliance on mere mechanical means of producing revivals; declaring that the Devil was not to be cheated by any such

devices. With equal emphasis he insisted that importance should not be attached to special agencies, imported from elsewhere; as though they possessed some special charm, and insisted that without preparation failure must be looked for. He further urged the necessity for continuous work, and of efforts for its improvement.

Mr. Mackennal's subject was "Special agencies for the promotion of revival," and with a degree of abruptness which, perhaps, prejudiced him in the estimation of some of the audience, he at once proceeded to describe the drawbacks attendant on religious revivals, I should not like to do injustice to Mr. Mackennal's paper by attempting to summarise it, and therefore hope that, when it appears in print, it will be carefully studied. Without being a sensational paper, it certainly created a sensation, and it was afterwards described by a speaker as being the most courageous paper ever read before the Union. Certainly, the writer did not shrink from freely expressing his own views—with philosophic coolness, but yet with an explicitness and an incisiveness which evidently produced an unpleasant effect upon some of the listeners. One sentence, indeed, provoked hisses, which were rebuked by the chairman, and Mr. Mackennal afterwards stated that one of his allusions had been quite misunderstood. He strongly condemned many of the personal incidents often associated with revivals—the self-consciousness and the dogmatism which they engendered—the indelicacy of some of the revival literature—the unseemly violations of confidence, and the hasty judgment, involved in some of the requests for prayer which were publicly made; which, at times, were of a kind to excite indignation. Then he proceeded to describe the injurious results which often followed—some of them of a very grave and lasting kind—but I must not enlarge, lest I should be thought to be giving a complete, instead of an incomplete, statement of the writer's sentiments. He, however, concluded by stating that, while not believing in revivalism, he did believe in the necessity for, and the possibility of, a revived spiritual life.

The Rev. Edward White was the first speaker, and he also insisted on the necessity for exciting moral rather than animal emotion, and objected to the exaggerated terror sometimes excited by revival appeals; expressing his preference for the old steady methods of producing spiritual results.

The Rev. J. Foster, of Claylands Chapel, read a speech full of vigour, in which he spoke disparagingly of the importation of revival preachers, as not the likeliest means of effecting genuine and lasting revivals. The Rev. J. H. Wilson spoke of revival work done in Scotland in past years, which he said had proved lasting. Then, after a paper which, having been previously prepared, rather interrupted the flow of a very interesting discussion, Mr. Henry Wright expressed the opinion that Mr. Mackennal had looked at one side of the subject only, and that his utterances might have the effect of preventing a desire for revival. He also spoke in high terms of Mr. Moody, from personal knowledge. Mr. Dale also, while objecting to revival movements which disparaged other movements, thought that the objections taken to spurious revivals ought not to prejudice real revivals. For his part, when great results were produced, he was not careful to criticise very closely the means which had produced them—a remark which elicited loud cheers.

Dr. Mellor said that the subject was like the shield with its gold and silver sides. The Rev. Eustace Conder also suggested the necessity for discrimination, and the chairman closed with some remarks which seemed to lean in the direction of Mr. Mackennal's paper. On the whole, the discussion was a very stimulating and suggestive one—well sustained in regard to ability, and certainly uncommonly outspoken. It, perhaps, gave pain to some minds, but the general feeling of the meeting seemed to be that good would be effected by looking at the whole matter, not from one, but from several points of view, and by inducing a greater sense of responsibility in the choice of means for endeavouring to bring about that quickened spiritual life which all agreed should be an object of intense desire.

Two votes of thanks—to the writers of the papers and to the chairman—closed the sitting; Dr.

Raleigh creating some amusement by the sympathetic way in which, as a past chairman, he congratulated Mr. Rogers on having got through with so much efficiency the almost agonising work involved in the occupancy of such a post. Mr. Rogers himself confessed to the apprehension with which for months he had looked forward to the occasion, and his great gratification at the character of the proceedings.

There remained yet one more meeting, and that was a conversazione, which took place at the Cannon-street Hotel, instead of at the Memorial Hall. It was attended by a very large company, many of whom were ladies, and there were three Congregationalist M.P.'s present, viz., Mr. Morley, Mr. Richard, and Mr. Crossley. The first-named gentleman took the chair, but delivered a brief speech only, in the course of which he drew a distinction between the fighters and the workers, and said he belonged to the latter. In allusion to this, Mr. Rogers subsequently said that there was a time when men had to wield the sword in one hand and the trowel in the other, and that there was a necessity for doing that now.

Three addresses were delivered; the first being by Dr. Stoughton, whose topic was the connection between freedom and faith. Our conquests, he said, had grown out of our faith, and not out of indifference; but there were many dangers in that respect to be encountered in the present day. He also insisted on the necessity for culture, and for a higher appreciation of culture; especially in regard to Nonconformist literature and colleges. Mr. Dale, in an able and elaborate address, reviewed the present relations of Congregationalism to theology, and expressed the opinion that, in regard to theological literature and to theological beliefs, the position of the body was not satisfactory. For dogmatic theology Congregationalists were doing very little: they were drawing on the wealth of their ancestors, or were dependent on America and Germany. He condemned the existing professorial arrangements, as involving a waste of power, and not calling out the talents and energy of young men. The tendency to surrender the Calvinistic theology and the effect of exalting the humanity of Christ, in suppressing a sense of His Divinity, as well as modern teaching in regard to the eternity of punishment, were also touched upon in strains of great seriousness. Mr. Dale's review appeared to be of a somewhat gloomy character; except in regard to the liberality and the practical work of Congregationalists, which he admitted to be very great; but in respect to both he asked if they gave and worked with a sufficiently deep concern to rescue men from sin?

Probably the feeling of the meeting was that the proceedings might well have closed with the delivery of this weighty address; but the Rev. Eustace Conder had to follow. He seemed conscious of the disadvantage at which he was placed; but he struggled manfully against it, and succeeded in making some good points. Alluding to Mr. Arnold's epitaph on extinct Nonconformity, that "in temper and contentiousness it began; in temper and contentiousness it perished," he said that the verdict of history would much more probably be: "In zeal for truth and liberty it was born, and it died in the arms of victory." He also made a complacent allusion to the Liberation meetings of the week before, and said that the prospect before the friends of religious equality had been cleared by their being disentangled from existing party alliances. And, further, that in proportion as the Liberation movement became national, the less necessary would it be for their churches, as such, to take part in it.

The proceedings of the evening had been of an unusually serious character; and therefore a lively speech of Mr. Richard, M.P., in proposing a vote of thanks to the chairman, seemed to be very acceptable. Alluding to "the fighters and workers," he said with great archness that everybody knew that he was a man of peace; for had he not been through Europe on a pilgrimage of peace? He also humorously described the concomitants which filled the "Congregational salad bowl"; his personal allusions being much relished. The Rev. J. G. Rogers in seconding the vote availed himself of the opportunity of publicly acknowledging the thoughtful consideration towards Nonconformists of the Dean of Westminster, in connection with the funeral of Dr. Livingstone.

And so ended the annual meetings of the Congregational Union for 1874! There were fears that, beginning in confusion and disarrangement, they would end in disappointment; but it proved to be quite otherwise, and a sense of satisfaction and of thankfulness seemed, at the close, to be the pervading feeling of the members.

* The full report will be found in the body of the paper.

HOME MISSIONARY SOCIETY.

The annual meeting of the Home Missionary Society was held on Tuesday evening, May 12, in the Weigh House Chapel. The attendance was so overflowing that it was necessary to hold a supplementary meeting in the schoolroom, which was addressed by the Revs. Dr. Moffat and C. H. Spurgeon. Samuel Morley, Esq., M.P. presided in the chapel. After singing and prayer offered by the Rev. Dr. Wilkes, of Montreal.

The Rev. J. H. WILSON, the secretary, read the report, which commenced by stating that during the past year, the society had sustained, or assisted in sustaining, 215 home mission pastors and evangelists, who were supported by 250 voluntary workers as lay preachers, Christian visitors, Bible-class and Sunday-school teachers, amongst 900 towns, villages, and hamlets in England and Wales. County unions had co-operated cordially in this work, and, without interfering with local management, had faithfully administered the united grants, on the principle of helping the missions to help themselves. The accounts from the different counties in which the society's operations were carried out were in every way encouraging. They told of increased congregations and of much awakening among the people. But the difficulties in their way, especially as connected with Ritualism, were great. Here is an instance in the report for Northamptonshire:—

It is useless to disguise the fact that we are bitterly and contemptuously opposed, in many parts of the country, by the Ritualising clergy. Only a week or two ago a clergyman was visiting a cottage recently left by one of our evangelists. Observing one of our tracts on the table, he said to the woman of the house, "Take this downstairs, and burn it." Nor is this an isolated instance. One of the evangelists writes:—"The curate, when I first came, commanded the people to burn all my tracts." Another evangelist writes:—"My work is as strongly opposed as though it were wrought by Satanic agency." And yet, in this district, the eight evangelists have "paid about 15,000 visits to families, and about 1,000 specially to the sick, they have held many religious services, preached in the open-air to congregations averaging from sixty to seventy persons, have given away 25,000 tracts, sold 6,000 periodicals, and lent about 1,000 books," while many have professed to receive saving good through their work.

It is reported that in Sussex there are thirty-nine central stations in vigorous operation, with ten evangelists working among the outlying population of 60,000, most of whom but for this agency would have been without the simple Gospel. In the West Surrey district, in connection with one station, about sixty persons profess to be subjects of personal faith in Christ, and about forty at other two stations in the same district have got saving good during this agency. It is reported from Devonshire that there has been a revival in some of the self-sustaining churches where mission work is promoted. In one place it is said that as the result of such an awakening as has never before been felt, the roll of members would be doubled, and in the mission stations a quiet power has been largely felt. The mission churches in Wales have made steady progress. Relative to the obstacles encountered by the missionaries of the society the following facts are given:—

In Somerset, a clergyman who went into some of the houses where tracts had been left, "eyed them and tore them up; but," says the evangelist, "this un-Christian act only made the people more eager to receive them from me, and I have long since learned how much they valued, not only my tracts, but my words of counsel and instruction. Indeed, I am everywhere well received by the villagers, and the blessing of God is with us."

Another agent says:—"The clergyman is sowing broadcast his Popish doctrines, and is indefatigable in his endeavours to make proselytes to his cause; but our united forces are more than a match for him, and Dragon must fall before the Ark of God."

Another agent in an eastern county reports:—"We have difficulties of a peculiar character to contend with. Suppose that a farm is to be let: unless it belongs to one of our brethren, no Dissenter need apply. Last Michaelmas, for example, three farms were let in this place, and Nonconformists offered for them, but, though men of means and intelligence, because they were Nonconformists, and for no other reason, their offers were refused. Farms are also held upon the agreement, that if the tenant goes anywhere, it must be to the parish church. He may go nowhere if he likes,—he must not go to the chapel. The very servants at the manor-house are prohibited. Still, the spiritual work prospers. At our late harvest-home we had 300 to dinner, although it was a drenching day. Tract distribution had been greatly extended. I visit a hundred houses a week. It is hard work: but in due season we shall reap, if we faint not." It is pleasing, in relation to these facts, to know that God, in His providence, has recently made two of the best supporters of this society large landed proprietors in this county, and they are nobly supporting mission work, without reference to denominational considerations, on their estates.

The society continues to promote the establishment of new interests in spiritually destitute districts, with a view to their becoming self-supporting. The last undertaking of this description was at Rugby, where, in concert with the Warwickshire Association, a new cause was formed which in seven years has become a powerful church, and is now not only self-sustaining, but is working by its voluntary agency in all the regions round about. Similar churches in Hershham, Brighton, Margate, Folkestone, Middlesboro', Grimsby, and other large centres of populations, were formed by this society, all of which are now self-sustaining, and in hearty sympathy with the society's agents. The need of increased effort is realised by a report from a Buckinghamshire agent, who says:—

Looking at the present state of our country villages,

the rapid spread of semi-Popery in the name of Protestantism, the lamentable amount of intemperance and ignorance, the overflowing ungodliness and abounding iniquity, together with the various obstructions, there should be at least twice as many Evangelists as there are now going the round of our rural districts, holding before the people the words of eternal truth.

The Home Missionary Society has largely increased its efforts in connection with religious literature, having sold last year 2,000 copies of the Scriptures and 100,000 periodicals, while 350,000 tracts, the gifts of the Religious Tract Society; Messrs. Drummond, of Stirling; and Mr. Henry Bewlay, of Dublin; were carefully given away. The rural population was now more migratory than was formerly the case. Some went to the great centres of population at home, and others to the British colonies and to the United States. It was therefore of great importance that these emigrants should be Christianised at home. It is stated that five young men who had been brought to a knowledge of the truth at one mission-station are now ministers of the Gospel in Australia and Canada, while others, having prospered in the world, have promoted the establishment of Christian churches, which in their turn have become centres of power.

The income of the society was 5,176l. 10s. 5d. during the past year, and the expenditure, 4,892l., leaving a balance of 284l.—a balance about half as large as that left in hand last year. Country associations and the local mission have raised already some 20,000l., making the total for home mission work upwards of 25,000l.

The Rev. C. H. SPURGEON, who was received with loud cheering, said that these village churches and churches in small towns should be supported, and he thought the Congregationalists were hardly up to the mark in the matter. The village pastors were the honour and glory of their churches, though many of them were labouring in out-of-the-way places at miserable low salaries, sometimes not equal to an artisan's wages. In London they lived too fast, had too much to do, and had hardly time to think enough and to digest their thoughts. He thought their country Christians had more of the thoughtful and meditative element than those in town. Those gentlemen in town who wanted to be on very good terms with the State-Church would find very little sympathy in the country. Their brethren there who were the very backbone of Dissent had to bear the lash, and contend with the State-Church in its worst aspects. The village churches also furnished them with their best recruits, and sent many godly men to London. They heard a good deal about the increase of church-members in America. Why, about one third of all the increase at the Tabernacle went to America. (Hear, hear.) We were continually feeding their churches by the growth of population derived from this country. The town churches obtain a goodly proportion of their increase from their country brethren just in the same way. He would therefore say, let them keep their country churches. They were the feeders of their town congregations, and keep them well supplied with good and useful members. They should look that they did not fail, for he feared it was a fact that if the State-Church were abolished, it would be very difficult to supply the Gospel to every village in England. Part of the difficulty lay in the independent policy of the Baptists and Independents. He hoped they were not such sticklers for their system that they could not see where it did not work, especially in respect to the payment of their village pastors. How was that lack to be supplied? The grouping of churches together was an admirable system, and the more it could be arranged the better. He should like to see a number of their ministers pluralists, and attending to two or three churches. The churches must call out their laymen and set them on to preach, as the Wesleyans did in their plan; this would make the cause flourish. He wanted to see the Church of God in England spread by some means—by any means—and have the country evangelised, somehow—anyhow. He believed their village churches wanted more open-air preaching. They wanted to preach the Gospel everywhere through England, not only in unconsecrated chapels, but in consecrated barns—consecrated by fresh air and devotion, the best sort of consecration. Ears would hear and hearts would be touched. They must encourage all the brethren in the country to preach the Gospel with great simplicity. He was persuaded that a large proportion of the sermons that were preached were not understood by the people. The people didn't know what they meant. They came forward with the language of the class-room when they wanted the language of the shop, the market, the language of their own village. There must be a setting forth of the Gospel to suit all hearers. If they did not mind they would lose the labourers, though if the labourers supposed that Nonconformists wished them to change for the gain of Nonconformists they were in error. (Cheers.) He was a member of the Liberation Society, not because he believed the liberation of the Church of England would be of the slightest benefit to themselves as Dissenters—probably the whole of the gain would be on the side of the Church of England. If he thought he went into that selfishly to aggrandise his own sect, he would scorn himself. (Hear, hear.) If the thing was right, it would stand on its own footing; if not, it would fall. Still their sympathies as a body were with the working people, and with regard to the agricultural labourers, he did desire to see their whole status and position changed from what it had been for many years. Their country brethren should be

the object of their sympathy, for few knew the discomfort that attended the work in the country. He was sure Mr. Wilson would cheer them, for he was one of the most genial of men; and as for Mr. Morley, he cheered everybody up. Mr. Spurgeon concluded by telling the following unique story:—

My grandfather was a very poor minister, and kept a cow, which was a great help in the support of his children—he had ten of them—and the cow took the "stagers" and died. "What will you do now?" said my grandmother. "I cannot tell what we shall do now," said he, "but I know what God will do, God will provide for us. We must have milk for the children." The next morning there came 20l. to him. He had never made application to the fund for the relief of ministers, but on that day there were 5l. left when they had divided the money, and one said, "There is poor Mr. Spurgeon down in Essex, suppose we send it to him." The chairman—a Mr. Morley of his day—said, "We had better make it 10l., and I'll give 5l." Another 5l. was offered by another member if a like amount could be raised to make it up to 20l., which was done. They knew nothing about my grandfather's cow, but God did, you see, and there was the new cow for him. And these gentlemen in London were not aware of the importance of the service which they had rendered. Some of them in Heaven since then may have met my grandfather, and he has perhaps told them about the cow. I don't see why not. Perhaps one of the joys of Heaven will be to find out what good, unknown by us on earth, has resulted from what we have done here. Why should it not be mentioned by the saints in Heaven, when it was mentioned by the Master on earth? I earnestly entreat you to help the agents of this society by giving towards their support. (Cheers.)

The Rev. R. H. LOVELL, of the Approach-road Church, in moving the adoption of the report said that there was at this time an especial reason why the home missionary was of great importance. The agitation now going on amongst the agricultural labourers had lifted them into prominence, and made it a little more difficult for them to attend to their chapels as they had been wont to do. Some of the people who had been at the head of this movement had had their training in Dissenting chapels. Joseph Arch, the leader of the agitation, had his training as a public speaker in connection with the preaching of the Gospel, and now there would be increased difficulties in connection with the preaching of the truth to these people. Since he (the speaker) had lived in London, he felt that he could never have formed an adequate idea of the amount of work necessary in the country unless he had lived there himself. It was necessary, therefore, that the preacher should be encouraged by those who live in the towns, and had more wealth than their country brethren. He well remembered the comfort that had been administered, and the help which had been afforded to the country cause with which he was once connected by those helpers—amongst them Mr. Morley—who came down to cheer them and assist them in their work; and some of his people asked him, in their enthusiasm, whether he thought Mr. Morley would submit to be chaired through the town. The inspiration which these visitors had given to him and his people had been of very great value, and only those who were thus labouring could tell how the countenance of men like Mr. Morley could give inspiration. He wished they could do a little more for the Home Missionary Society. They must do as the men in Holland did who sat up the livelong night to prevent the tide from breaking down the dikes and flooding the town, and they must work hard and sacrifice self in order to spread the Gospel through the land. The Home Missionary Society was a rampart against infidelity and scepticism, and if they laboured hard the result would be that Christ's name would be magnified.

The Rev. E. PAXTON HOOD, in seconding the resolution, said, that for a good many years he lived in a village, and preached on the smallest of stipends—such a stipend as it was scarcely possible to find a village missionary living on now. He was a spectator of all those grievances connected with the tyranny of the Establishment. He was no very vehement Dissenter, no strong out, incisive Dissenter, but he was compelled to say that if they desire freedom it was not within the walls of the Establishment they were to seek for it. He and his were crushed down by every conceivable kind of tyranny that he supposed they would find in the villages of England.

The Rev. Dr. MOFFAT, who was received with enthusiastic applause, moved the next resolution:

That in the judgment of this meeting, the Gospel of salvation by Jesus Christ is the only remedy for a sin-stricken world, and believing that the agency of the Home Missionary Society is well adapted to bring that remedy into saving contact with the hearts and consciences of the unconverted population of England and Wales, it is cordially commended to the sympathy and support of the friends of home evangelisation.

He said that he could never hear the name of that society without thinking of an incident in connection with its history. His wife, before she came out to Africa—she was then Miss Smith, and followed Mr. Moffat to become his wife, when he had been three years in Africa—attended a meeting held in this country, when a Christian man pleaded and advocated the necessity of a Home Missionary Society. There were a great number of ruffians there; they hissed, and groaned, and stamped, and did everything they could to arrest his eloquence. He would not be put down; he pleaded and reasoned till the noise sometimes silenced him. "Listen," he said; "I have preached frequently in Smithfield to rough, uncultivated drovers, but I never received so much abuse as I have done on the present occasion because I recommend a society to be commenced—a Home

Missionary Society." The Home Missionary Society often had an ignorant race of beings to deal with—sometimes an impudent race. It was perfectly astonishing that there were in 1874 men to be found in England who endeavoured to arrest the progress of such a noble society as this. They could not but see that the blessing of God had been wonderfully poured out on the efforts of this society, and yet they had the daring to tear up tracts. The speaker then gave some details of a similar kind of labour among the Bechuanaas. It was uphill work, but the result came. Among these ignorant people, who hardly knew of God, there were now those who could read the Scriptures in their own language, and preach to others the beauties of the Gospel. They had every ground for encouragement. God had given each a work to do, and it was for them to look to Him and endeavour by all means in their power to show forth their love to the Saviour, by feeling sympathy and making sacrifices for their fellow-men. (Cheers.)

The Rev. J. EVANS, of Carmarthen, in seconding the resolution, said the Gospel was a power in Wales to-day, for it was one of the most evangelical countries under the sun. How was it brought to that state?

We fearlessly affirm it was not accomplished by State aid or Parliamentary machinery. It is customary for some at the present time to talk much of the power and the right of the State to form a bulwark against the polluted streams of Popery. As far as the evangelisation of Wales is concerned, we emphatically tell the State, "Hands off! leave it alone! mind your own business!" (Applause.) Were Wales left to the mercy of the State Establishment it would doubtless still be, to a large extent, in the iron grasp of Popery. Did time allow I could produce facts in proof of this proposition. Some one has said "the late Government kissed and dandled the ugly babe"—the Nonconformists—"and was obliged to give them a mouthful of Miall sugar and Morgan pap." I venture to say that Episcopalianism in Wales would have been stronger and healthier had it taken more of the Miall sugar and the Morgan pap. The Gospel influence in Wales did not stream forth from the cathedrals and churches of the Establishment, from State bishops, preachers and teachers; but from a few poor, persecuted, earnest, godly people, going forth in the name of the Lord, with God's love abounding in their hearts, rehearsing the great verities of the Gospel from hillock to hillock, from valley to valley. The preaching was not mechanical, professional, conventional, cymbal tinkling, but quickening, thrilling, life-inspiring. They drank from the fountain of life, and poured forth warm living springs on the desolate parts and solitary regions of the principality. Their faith subdued kingdoms—the kingdoms of ignorance, superstition, and immorality—wrought righteousness, obtained promises, waxed valiant in fight, and turned to flight the armies of the aliens. Such were the evangelists whom the Lord raised up, and to whose zeal and self-sacrifice Wales owes its present state of evangelisation. (Cheers.)

The CHAIRMAN, after referring to the object of that society as being to a great extent to stimulate the churches to do their own mission work, alluded to the hindrances caused by denominationalism:—

I do, in my conscience, believe this to be the case in our small towns, and most distinctly in our villages, where chapels have been multiplied by different denominations, simply to spread our own *isms*. I can say with truth, as the result of far more observation than many have had, that the greatest hindrance in the way of our work in strengthening causes arises from the fact that you have, in some of these places, a small Congregational body on one side of the street, and perhaps a smaller Baptist society on the other, and instead of our standing shoulder to shoulder, we are biting and fighting with each other. There is no exaggeration as to this being the state of affairs in some places, I don't say it is so in every case. I have more than once had conversations with Mr. Spurgeon on this point; I never heard him say so much as he has said this evening in reference to modes of working for remedying this. I have heard him speak rather in an opposite direction; but after this I shall see him again, and try if we can't work out something to meet this evil, where the population is small especially. Instead of having two or three forms of Methodism, a Baptist congregation, with perhaps a score of people, and the others scarcely larger, the question is whether we cannot get together, as lovers of Christ, seeking only to lift Him up and not our own special peculiarities, and whether we may not, in this way, act with greater power for the evangelisation of the nation. (Cheers.)

The state of our country villages under circumstances which have been occurring of late, points to a tremendously neglected condition of the agricultural population. I cannot doubt there will be many who will have some sympathy with this view. I trust it may draw our hearts to concentrate every power in the one single direction of preaching the Gospel to those who are at present unaffected by it. (Cheers.)

Another subject of great practical importance was that of temperance. He felt sure that drink was doing more mischief in England in keeping the people down, religiously, politically, and socially, than all other causes combined. He especially appealed to Christian ministers and others to join in some form with the efforts made to draw public attention to it. They had heard two statements from the Treasury Bench as to the enormous amount of money the people were spending in drink. On the ground of mere patriotism, to say nothing of a desire to promote the spread of the Gospel, it became them as a religious body to give expression to the feeling that something should be done. It was a great privilege to him to be allowed to maintain his position at the head of that institution. He believed it had been and was a blessing to England. They needed to double the number of Evangelists. It was one of the best thoughts which ever took possession of men's minds, to send out in this way a number of men absolutely innocent

of college training, but full of the love of Christ, to spread the knowledge of the Gospel. If they had been impressed with the necessity of personal consecration, then that great meeting would not have been held without all England feeling the results of it. (Cheers.)

The Rev. W. BRADEN closed the meeting with prayer.

COLONIAL MISSIONARY SOCIETY.

The thirty-eighth annual meeting of this society was held at the Weigh-house Chapel on Thursday evening last. Mr. Jas. Spicer, who had been announced as chairman, being unable to preside in consequence of a slight accident, the chair was occupied by Mr. F. Allport, deputy chairman of the committee. The hymn, "O Spirit of the living God," having been sung, and prayer offered by the Rev. Mr. Barfield,

The CHAIRMAN said they would all feel regret at the absence of their treasurer, Mr. Spicer, and also the absence of the noble form of one they remembered so well, who used to watch over them, but who having served his generation according to the will of God, was now at rest. He stood in the place in which Mr. Binney had often stood. Might his spirit be with them that night. His (the chairman's) interest in the society increased with his years. He was always at its committees, rejoiced at its prosperity, and helped it all he could. He trusted they would have a cheerful meeting, and would be stirred up to do more than they had done for their fellow countrymen in the colonies.

The Rev. A. HANNAY, secretary, said he would as usual only give an abstract of the report. The society had now completed its thirty-eighth year, and of the honoured men who assisted at its formation, only one—Mr. J. R. Mills—now remained. Only a few weeks ago they stood by the open grave of him who was the recognised father of it, and presided at its meetings. The committee had passed the following resolution on the subject:—

The committee cannot receive the announcement of the death of their honoured colleague, the Rev. T. Binney, without putting on record their sense of the great services which were rendered by him to the society throughout the whole term of its history. They leave to others who were associated with Mr. Binney in the general work of his life the task of characterising his unique and noble career as a Christian teacher. To them he was best known as the ardent friend of colonial missions, and they feel that by his death the society has lost one of its firmest and most influential supporters. He took part in the councils out of which the society originated, and was one of its first secretaries. Nor did his interest in its work ever flag. He visited the main scenes of its operations in Canada and the Australias, "strengthening the disciples" by the words of Christian wisdom which he spoke to them, and by the sympathy of which he was the bearer from their brethren at home. He took an active part in the deliberation of the committee, aiding in the selection of ministers, giving advice with regard to the claims of different spheres of labour, and generally contributing largely towards the decisions which controlled the expenditure and determined the policy of the society. He frequently pleaded for it in the assemblies of the Congregational Union, in the pulpits of the Congregational churches in all parts of the country, and in his private intercourse with wealthy Christian men. The committee are thankful to God that it has been permitted them to be associated in Christian work with one who brought to the service in such a signal degree the spirit of power and of love and of a sound mind, and they pray that his spirit may abide with those who are left to carry on the work from which he has been called away.

They welcomed that evening the Rev. Dr. Wilkes, of Montreal, their very first agent. 400*l.* was given last year by the society in aid of missionary efforts in Canada, which was an inadequate sum, but accepted with gratitude by the friends there, who, however, regard the contraction of the scale on which help was rendered in former years as evidence that the claims of Congregationalism in the Dominion are not appreciated in England. This feeling can occasion no surprise. It must, indeed, be admitted that there is much truth in it, though its truth depends upon all the other colonies being included with the Dominion of Canada. The standing difficulty of the society is to bring home to the churches in England a sense of the obligation under which they lie to aid their brethren who are seeking to plant churches of a pure and Scriptural type in the several colonies of the empire, and to provide a Gospel ministry for the scattered settlements of their vast territories. Help was also given to the Congregational College of British North America, where they desire to train men for their missionaries. 10*l.* was allowed for each student in the college, of which Dr. Wilkes was the principal. At St. John's, Newfoundland, the Rev. Thos. Hall was absent through ill health, but his pulpit was supplied during his absence. There had been no Protestant missionary there, but the ubiquitous Jesuit priests found them out and got the children to their schools and trained them up for their church. The committee sent out another missionary, whose duty it was to visit the settlements. Miss Good, of London, volunteered her services as a teacher, which were accepted, and she went forth and has established a school in which she has five teachers in training. Forty members had been received into the church, and all continued steadfast. In Queensland Mr. Jenkyn was prosecuting his work with great vigour, visiting the families, establishing Sunday-schools, &c. There were three giant evils—drunkenness, sensuality, and gambling—which were crushing the life out of them. In Western Australia they had three brethren actively

engaged in missionary work. The Congregational Union and churches of Victoria were self-supporting, but there were vast missionary fields about them, and they felt themselves unequal to meet the demands upon them, and the committee had, therefore, engaged to give 20*l.* for every 100*l.* raised by them, and the same has been done for New South Wales. Formerly their efforts were confined to the colonies only, but now they had given a grant to a church in Madras. The income of the society last year was about 200*l.* less than was necessary, and they wanted a thousand pounds more to enable them to do the work properly.

The CHAIRMAN then read the treasurer's account, which showed the income to have been 4,500*l.*, and the expenditure 4,700*l.*, leaving a balance of 200*l.* due to the treasurer. He thought that ought not to be, and would urge the friends to double their subscriptions as a testimony of their veneration for its late founder.

A resolution adopting the report, and appointing the committee and officers, was then moved by the Rev. J. A. MACFADYEN, of Manchester. He said the word "colony" was not now used in the sense in which it was formerly. The Roman colony was intended to be an advanced post for the safety of the empire. The Greek colonies arose from their own country being too strait for them. Other nations besides themselves had had principles of colonisation. Spain at one time had a magnificent colonial empire, but she made ignorance a virtue, and so her colonies had diminished. That had been the case also with Portugal and with France. But Great Britain had found it possible to have a greater Britain in her colonies, and now they had countrymen settled in every part of the globe. God was asking what they were going to do for them, and even politicians had given up the Sancho Panza theory of denying them that which was good for them. That society, actuated by the spirit of Christ, would not act a selfish policy towards those colonies. They thought that those men who went forth from them should carry with them those influences which had made England what she was, and should have brought to their doors some remembrance of Christ. It was clear that even when they had stripped the missionary cause of all romantic ideas, their colonies presented some of the strongest claims upon their missionary sympathies and support. One great advantage the missionary to the colonies had, was, that knowing the language, he was able to begin his work at once, and every missionary would acknowledge that his work was much impeded in foreign lands by his ignorance of the language. But the missionaries sent forth by that society had the advantage of speaking to their hearers in the mother tongue. Here in England the roads were often stopped up by the Establishment wagon, but they meant to move that some time. (Cheers.) They were hoping to live to hear God say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." One after another the colonial Establishments had disappeared, and by-and-by it would be impossible for the State Church prejudice to uphold itself against the missionary who went forth determined to do his Master's work in his Master's spirit. (Cheers.) One of the great difficulties the missionary had to overcome was to make his hearers understand that he wished to influence their spirits. That was an initial difficulty. But their agents were able to gather together a congregation who were familiar with their objects, and they were assisted in their work by the old memories of home. God scattered the Jews abroad, and the apostles found a Jewish colony in every city they visited, and when they had gathered some from the synagogue, they felt they had a foothold. Might they not believe that God had scattered their fellow-countrymen for the same purpose, and that the whole English-speaking race might be a foothold by which the whole earth could be moved? (Cheers.)

The resolution was seconded by the Rev. W. BRADEN, who said he did not intend to make a speech, but instead thereof would read extracts from some letters written by the late Dr. Binney to the Weigh House congregation while in Australia. He went out with a heart full of sympathy for his fellow countrymen there, and in one of his letters he wrote, "My mission here is not, I think, preaching, but to give such help as a London minister may be able in conference and sympathy with brethren who may be labouring under difficulties." He went to the colonies and saw things as they were, and he saw there was great need of an itinerant ministry to the shepherds and others who were scattered about. He also expressed his satisfaction in being able to worship with, and listen to discourses from, many of those sent out by that society. The public had heard a great deal of the condition of the heathen, and their sympathies had been excited on behalf of all those who had never heard the Gospel, but they were asking that night for sympathy for those who had heard the Gospel, but who were now in danger of going back from it. The founders of that society were passing away, and as they did so, they left the work to others, and there was sometimes a loss of power in consequence. Christian people seemed to him somehow to have somewhat vague ideas of how societies were to be maintained. They looked at the committee, and relied upon them to do the work, not always remembering their need of support. But as a representative of the young ministers of the denomination, he would say that that society should not want, but that feeling the importance and responsibility of its work, they would support it to the best of their ability. (Cheers.)

The resolution was supported by Mr. E. JENKINS, M.P., who said he thought there was something particularly striking in the thought of the first speaker in his able and eloquent address, that in no other country, and at no other time, could such a meeting have been held, and he might have said that some of those who were looking at them with critical eyes, would think it strange, considering the greatness of the empire, that it was proposed to evangelise them at the rate of 4,000l. a-year. He intended that as a suggestive criticism, rather than a sharp one, because he did not look so much at the money as at the spirit of those who went forth. Allusion had been made to the loss of the founder of that society, and if they looked back on that great man's work, one of the most sagacious things he entered upon was this Christian Colonisation Society. Whatever they might hear of a political colonisation, there was a relation which should ever bind the colonies to England, and that was the bond of Christian brotherhood. In proportion as they realised that view, and appreciated its vastness, would they give their support to that society. It was a sad fact, that though the sons of Britain go forth carrying the seeds of civilisation and Christianity, they often drop both. One of the most melancholy histories that could be written, would be the history of colonisation. That imposed upon them the duty of making all their colonisation societies not only associations for the promotion of trade, or for increasing the political greatness of the empire, but also associations for carrying out those blessings of Christianity and civilisation which they themselves enjoyed. And there were many colonies which needed such influences. Looking at Queensland, how much, it might be asked, had Christianity done for the abolition of Polynesian slavery?

Christianity was not only the missionary of Christ but of civilisation, and it ought to bring its influence to bear upon the nations. It was time that Christians began to exercise their political influence. He would entreat them not to forget the importance of the work. They might establish missions, and labour for many years apparently in vain, but he believed they had a mighty work to do, and that they would be ultimately successful. (Cheers.)

A hymn was then sung and a collection made. The Rev. S. PEARSON, M.A., of Liverpool, moved the second resolution, as follows:—

That this meeting recognises with gratitude the good service which the Colonial Missionary Society has rendered to the colonies by adding weak churches to maintain the ordinances of religion, and by sending missionaries to preach the Gospel in districts where there is no settled ministry; and, as in its judgment the spiritual wants of the colonies cannot, owing to the great extent of the districts over which in many cases a comparatively small population is scattered, be fully met without aid from England, it calls upon the Congregational Churches of Great Britain to sustain the society by their liberality and their prayers.

He said he had been looking at the report, and he thought that they had made out a good case for extended support, for its present resources were miserably small. He felt that society should have the confidence of the Congregational body. If they looked over the list of Congregational churches in the colonies, they would see that they had not the position they ought to have. They had had to contend against the establishment principle there as well as at home. It was a source of satisfaction to them to know that that day was passing away from the colonies, and that its shadow was also passing from the mother country. The Wesleyans were often the pioneers of other Christian bodies, and in Victoria they outnumbered all other bodies.

The Rev. Dr. WILKES, of Montreal, seconded the resolution, and gave some interesting particulars

of their progress in Canada during the thirty-eight years he had been out there. All the churches were now self-supporting, and a large amount of missionary work had been done, and they had brought all their influence to bear against the establishment of a particular church and education system. They had also done good work on the temperance question, and although in their climate it was not necessary to take much alcohol, most of their ministers were abstainers. He was very anxious that that society should be more thoroughly and generously supported than it had been. There would be a considerable emigration thither, and they would have to overtake the new settlers, and therefore he hoped they would kindly and generously give a large proportion of the funds which belong to Christ to that society.

The Rev. A. HANNAY proposed a vote of thanks to the chairman and speakers, and concluded the meeting by pronouncing the benediction.

The Times understands that the Bishop of St. David's contemplates resigning his see from ill-health. He was consecrated in 1840.

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Published by WILLIAM ROBERT WILLCOX, at No. 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street, London—Wednesday, May 20, 1874.